THINS



THUTTE

Mind and Matter.

to be so, that man, like the giant oak, serves his

time, falls down, goes to decay, and there's the end. And yet if they would but reason, they would see

that even matter, in all its forms, has been transform-

But what of reason? How and where do ideas

originate? Are we sure that there is no outside in-

fluence, aids, hinderances or intruders to impel us

is the skeptic sure that there is no ghost, gnome,

hobgoblin, or Diakka, at his elbow, to influence his

Apropos to this enquiry is the following chapter

since, at the house of a medium, where we expected

to get messages from our spirit friends. Instead

sit at the table with writing materials, as

the spirits wished to try the experiment of inspira-

tional writing through our organisms. Complying

with the request, we were searcely seated at the

table, when a feeling of stupefaction stole over my

senses, insomuch that I felt incapable of thinking

or writing at all; and yet the following article came

to me, one word at a time, as fast as I could write

one idea after another traversing the mental plane as palpably as ever a ray of light made its transit

across the plane of vision. I will here add that my

friend, Mrs. C., is an earnest seeker after truth;

thorough investigator; and, like myself, sometimes

writes for the press; but up to this moment, neither

of us had suspected that our ideas were not wholly

our own, or that it was possible to receive inspira-

Life: - From whence and from what is it derived?

In what does it consist? How is it increased, built

up, strengthened and enabled to progress, from day

to day, and from one degree of excellence and pow-

er to another? These and kindred questions have en-

rossed the thoughts of the ablest minds, from time

mmemorial. But who, among all the teachers of

ethics, metaphysics, theosophy and religion is satis-

ied with the sum and substance of his own deduc-

nd has this knowledge been thus far employed?

Has it been applied to the upbuilding of Spirituali

ty and kindred institutions? No, but to the con-

rary, it has been, and is now employed as the great

battering ram in the hands of (so-called) science,

materialism and even religion, for the demolition of

Spiritualism and other institutions of progress.

Look, for example, at the fallacious application of

the Darwinian theory regarding the origin of man,

as if it were possible for the human to have been

derived from the monkey race! As every individ-

ual in a Nation is taxed to give birth, growth and

sustenance to a Republic; so, in the economy of

nature, has a tax been levied upon every individual

thing within the range of earth's atmosphere for the

production and sustenance of man. The only sig-

ificance that can be attached to the ape is, that it

onstitutes one link in the great chain composing

the vast aggregate of all created things. Can you,

who are stock-raisers, develop a horse from an ox?

Most assuredly not; but each species is as much a

creation as any or all of the others, and though it

may progress, its distinctive features will never be

obliterated. Hence we affirm, without fear of con-

radiction, that the primitive species, from which

he present race of thinking beings has been derived

s now extinct, because it has been lost through

he process of evolution, necessary to man's estate.

in a listless condition, and did not write a single

word, saying she was waiting for a more compulsory

power to possess her; when informed that her un-seen friends desired her to write whatever might

occur to her mind without regard to its origin, she

"Write -write this sentence, for one sentence ex-

ressed gives chance for another; thought engenders

hought, which goes forth in words that may make

sentences of value; of importance; worthy of cul-

mination upon the platform. From beyond the

lepths from which you draw, are vast immeasura-

ole planes unsearched and unwritten: -Beyond the

star-gemmed vault upon which you love to gaze, is

a far more radiant picture which you may appreci-

ciate and know. Desire is evidence that there does

exist, in the Infinite, power equal to the satisfaction

of every patient mind. Therefore work with a be-

lieving faith that all your mind can possibly desire,

It seems that this premising was given in conse-

quence of her hesitancy, for after writing it she

CREATION.

dust didst thou emanate? Or, from the lower or-der of animal life as described in Darwinian the-

ory? Back in the cycle of ages, when chaos held

court, groped in space the great first cause which sent forth its legitimate child, effect; which in turn

also became cause, sending forth its veins and

Years pass, and there come into the broad seas

of the lower epoch, called by geologists the Silurian

period, some of the lowest kinds of animals and

branches still farther into space, that vibrates firmer

and higher in the scale of increasing life.

"Child of earth, whence come-t thou? From the

shall be yours in all fullness and all righteousness.

enned the main article, as follows:

made a second trial, with the following result:

While I was writing this, my friend, Mrs. C., sat

tional assistance.

messages, we simply got instructions to

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NO. 21.

IS MODERN SPIRITUALISM TRUE? A DISCUSSION

BETWEEN J. M. Roberts, (Affirm.,) Wm. F. Jamieson, (Neg.)

IN AFFIRMATIVE, No. 3. I have received from Mr. Jamieson the second

number of his negative argument of the following "Do modern spiritual phenomena furnish absolute proof of the existence of spirits after the death of the material organisms in which they lived on earth, and do they hold communication with earth's inhab-

In commencing the publication of this discussion

it was necessary to define its scope and purport by a brief heading, as to state the question in full seemed inconsistent and unnecessary. The above heading, "Is Modern Spiritualism True?" appeared to me to fairly state the issue between Mr. Jamieson and myself; and I therefore adopted it. When Mr. Jamieson sent me his reply, he ignored the heading which I thought was most appropriate, and chose as the heading of his side of the argument the question, "Is there absolute proof of spirit existence?" In order to impress me with the importance which he attached to that form of statement of the question at issue, he wrote:

"You perceive that I head my reply with the pivotal words of our resolution, Absolute Proof?'
This subjects the phenomena of Spiritualism to the rigid tests of science, which, of course, you will not

To this I replied, in the second number of my argument, as follows:

"I grant this very modest proposition of my opponent, and say to him, that I would not do myself or the great subject I have in hand, the injustice to limit the discussion to the 'rigid tests' which science affords, of the absoluteness of the proofs, which I will adduce, to demonstrate the spiritual existence of mankind. I propose and earnestly desire that every test that reason and common sense can sun ply, or that experience and skill can devise, shall be ridgidly applied in determining the value of the phenomenal facts that I claim, absolutely prove the spiritual existence of man."

In making that wide and open offer, I have sought to secure the fullest possible determination of the great question of the hour, to wit:—
"Is Modern Spiritualism true?" I shall, therefore, adhere to that question as the heading of my argument, and will direct my whole attention to demonstrating that an affirmative answer to it is

I have defined what I understand Modern Spiritualism to be, and date its inception from the time when Katie Fox, on the 31st of March, M. S. t announced the discovery of discoveries of all earth Mr. Jamieson has taken no exception that definition of the term Modern Spiritualism and I shall, therefore, consider that he assent

Modern Spiritualism is, therefore, a fact, even in the estimation of Mr. Jamieson, who throughout his life has found it, so difficult to arrive at facts. He admits, also, that the phenomena of Modern Spiritualism have an existence, and that they, too. are facts. I so conclude from the opening paragraph of his argument, in which he says:

"After many years of dilligent search, I am forced, through lack of proof, to conclude that up to the present hour modern spiritual phenomena de not settle the question, that we continue to live after the death of our material organisms."

It is very clear then that Mr. Jamieson admits that "modern spiritual phenomena" are fac's. The next question to be determined is, what facts are those which have never been known under any other general designation than that of spiritual phenomena? Among those phenomena are the following: The occurrence of rapping or knocking sounds, by means of which unseen human intelligences communicate their thoughts to mortals—the ovement, levitation and transportation of inani mate bodies, by some unseen will and power, denoting human intelligence—the psychological en trancement and control, complete or partial, of the physical organisms of sensitive persons, known as spiritual mediums-the unseen control of inani mate bodies, to produce signs and characters, b means of which human thought is imparted to mortal perceptions, designated as psychography or in independent writing—the passing of apparently solid substances, whether arinate or inanimate. through other apparently solid substances, denoting the exertion of human will, power and intelligence, as the cause thereof-the production of illuminating effects outside of, and beyond the power of mortal science to produce or imitate them, but clearly the result of unseen human intelligenceand finally, the production of organized forms either in darkness or in the light, of human thinking. willing and seting beings, who can be seen, and heard to speak, and who are palpable to the touch of mortals; which forms endure for a shorter or longer time and then dissipate and vanish from the mortal perception of man.

The various classes of phenomena which I have enumerated, include most of if not all the phenomena that purport to be the result of the exertion of the will, nower and intelligence of human spirit heings. They are embraced under the general designation of spiritual phenamena, because mortal ingenuity has not been able to conceive any other term that can be properly and naturally applied to designate them. If I have not named all the phenomena of modern Spiritualism, I hope that-Mr. Jamieson will, in the next number of his argument, name those I may have omitted; or, if I have included any class of phenomena in my enumeration which is not properly among modern spir t ual phenomena I hope he will frankly point out the class or classes of phenomena that I have named which are not properly and naturally spiritual phenomena.

I have vainly sought in the argument of Mr. Jamieson, thus far, some clue to what he understands the question at issue between us to be. It is true, he has declared that he has been forced to conclude, "that modern spiritual phenomena do not settle the question that we continue to live after the death of our material organisms." Now, in order to appreciate the value and wisdom of that conclusion, it is indispensible that Mr. Jamieson should tell his readers what modern spiritual phenomena he refers to. Will he do this, in order that no more time need be wasted in preliminary skirmishing and marceuvring, and that the mutually con-

templated hattle may begin. Mr. Jamieson lays great stress upon what he forms the "nivotal words of our resolution-Absolute Proof." Now, let us see whether we can come to an understanding as to the meaning of those

Proof, as defined by Worcester, is a noun, and signifies "that which renders a truth certain or evident to the mind; evidence which serves to convince or persuade the mind of the reality of an event or action; or which establishes the truth of a proposition; an argument that leaves no room for doubt: demonstration." The word absolute is an adjective, and as it is defined by the same author. means, "Clear from other things; independent of anything else; perfect in itself; unlimited; com-

plete; applied as well to persons as things."

If those definitions of the words absolute and proof are correct, as I claim them to be, then the former, as an adjective, can only qualify the latter in one sense, and that in the sense that no additional proof

is needed to establish the point or points, proven or to be proven. Now, I frankly admit that if Modern Spiritual phenomena, such as those we have already designated, do not prove that human spirits live after what is called death, that they can and do return to hold communion with human spirits in mortal form; then there is no proof absolute or otherwise, that such propositions are not true. I have never thought of going outside of spiritual phenomena for the proof of the truths of Modern Spiritualism.

With this very full explanation of my position in relation to the subject under descussion, I trust that my opponent will be equally explicit and meet me in the open field of debate. Polemical strategy, that consists in evading and dodging one's antagonist, gives evidence, either of conscious weakness, or a penchant for barbarous cunning that is wholly inconsistent with sincerity and a desire to promote truth. I trust that Mr. Jamieson will concur with me in that view, and that perfect frankness shall govern our interchange of views. I confess I feel very great disappointment at perceiving in the course that Mr. Jamieson has thus far pursued, a disposition to disregard that feature of po-lemical etiquette. It prevents any progress of this discussion, and compels me to repeat my preliminary and opening argument, in the hope that my opponent will define what he understands the ques-

tion at issue to be. Again I ask him these ques-tions. Mr. Jamieson, do you or do you not regard he phenomena, known as Spirit rappings, as included under the designation of "Modern Spiritual Phenomena?" That is a very simple and most appropriate question, in order that we may jointly de ermine whether we are discussing or writing about the same subject. If we are not doing so, we cannot know it too soon, for the sake of our claim to be considered men of common sense. Why not frankly inswer that question?

In the last number of my argument I sought to ret, Mr. Jamieson to say whether he denies or admits the fact that sounds, called spirit rappings, do occur. If he denies that fact, so much the worse for his argument, for they are known to be of common occurrence. If he admits they do occur, then I ask him what that fact indicates. I have myself frequently observed that phenomenal fact and have diligently sought for the true cause of it; and I have found but one theory that is sustained by them. That theory is that the rappings, referred to, are the effects of the actions of unseen human spirits. So conclusive were the concurring circumstances that demonstrated the fact that the sounds known as spirit rappings were what they purported o be, that I wrote in my opening argument as fol-

"I assert, without fear of contradiction, that no human being occupying a physical organism or body, or any number of such human beings, can, by neans of any mere mental psychological, magnetic or other known force, produce a rap, or an imitation of a rap, such as has been attributed to spirit agency, without the accompaniment of sensuous physical instrumentalities. I assert with equal conence that no mortal will, can control or those raps, in any way whatever, when conditions

To that positive affirmation, based upon a thorough knowledge of its absolute truth, Mr. Jamieson ontents himself with replying as follows:-"My oponent says no one has claimed that the means of producing raps, by mundane agency have een discovered. In that statement he is mistaken.' Mr. Jamieson's opponent said no such thing. What ne did say, was this:-"As no one else has come orward with any claim to the invention and use of apping through mediums, to communicate thought cepting the spirit world, that nothing more ecssary until such a claimant comes forward." And again I said: "They (the rappings) are not the esult of the action of mortal will or power, for no nortal has been found who has produced or who can roduce them. I say this in face of the fact that nortal agencies have been exhausted in efforts to roduce or imitate them; and no immortal agency as been able to impart or transmit to mortal the knowledge and power that will enable the latter o produce them. In the face of this fact, the raps, f themselves, afford the most absolute proof that their "so-called authors" are human spirits and can e nothing else.

Having reiterated my affirmation that human spirits have produced, in every instance, the phemenon of rapping through, or in the presence of nediumistic persons, whenever that phenomenon has occurred; and Mr. Jamieson having denied its rrectness, and affirmed that some "one has claimed that the means of producing raps by mundane gency have been discovered: I now call upon him o state who has claimed any such thing, whether ightfully or wrongfully. I have never heard of hat one person, and would be heartily glad to make his or her acquaintance: whether he or she is a melium; an adept in necromancy or slight-of-hand ricks; a scientist; a savan or a person of any other of the learned or unlearned classes of mankind. Who is this would-be savior of all the hoary humuggery of the past ages—now quaking and trembing at the fate which those tiny raps portend to hem? What does his claim amount to? What the "mundane agency?" What the "means" of producng raps such as I claim human spirits have alone duced? Mr. Jamieson can have no good reason for concealing the name and whereabouts of this great discoverer, or rather this great claimer. Unil he does this, the claim of departed human spirits to the sole and exclusive use of the raps, to express human thoughts to those who hear them, will have to stand as the only claim that has any validity

I do not intend to proceed one step further unil the strong, if not conclusive, proof that departed uman spirits have, by means of rapping sounds, clearly and unmistakably manifested their contin ued existence, and their ability to commune with mortals, is, to some extent, weakened or impeached! If that cannot be done, by Mr. Jamieson, he might s well give up his unsupported denial of the posi iveness of that proof. That proof must be absolute, ndeed, that does not admit of being reasonably questioned, by as astute a caviller, as I am free to acknowledge my opponent to be. I would be very glad, indeed, to be informed what reasonable objection he has to offer against the claim that the spirit world presents, that they do make use of the raps to manifest themselves to their mortal brethren.

Some human intelligence does manifest itself through the raps. This, Mr. Jamison has admitted when he said, "Because the authors of the raps claim to be human spirits, that does not settle the question. That is the point in question. The authors of the raps are said to be spirits. The authors so called have claimed to be the devil." t will thus be seen that Mr. Jamieson admits the act, that the raps are not self produced, but that they are the work of authors, who claim them as their work. The raps then of themselves afford positive proof that they have authors, and that those authors have willing and reasoning powers. This Mr. Jamieson has been inadvertently forced to admit. Who are those authors, then? is the question to be answered. Those authors say they are spirits, and as proof that they are so, they have for thirty-one years, been given the most conclusive proofs of that fact through tens of thousands of mediums and to millions of investigators who have thoroughly tested the validity of those proofs. In view of this positive fact, it is amazing that any person can be found who has witnessed the phenomenon known as and most primitive of spiritual phenomena; but spirit rappings, who can doubt cr question the spiritual authorship of the thoughts expressed through those simple but inimitable sounds. Especially, is admits that rappings do occur in the presence of it amazing that a gentleman, who, for twenty-five mediums, but admits that there is intelligence back

which is worse, unwilling to disclose what he knows, cate thought, during all that period; and although

existence, but he has not ventured, even so much as to hint at that reason. Does not the fact, that, for so long a period, he allowed that phenomenon to be or she attributes them to human spirits. When pass unquestioned as affording absolute proof, of Mr. Jamieson admits that spirit rappings do occur spirit existence, of itself, furnish strong evidence of and that there is intelligence behind them, as he he absoluteness of the proof that modern Spiritualism is demonstrated to be true, by that phenomenon, alone? Proof, which, of itself, demonstrates a thing to be true is absolute proof; and such is the horoughly established and unquestionable fact that leparted human spirits do live, and, by means of raps, produced through the conditions furnished them by mediums, unmistakably manifest that

As Mr. Jamieson has admitted that a phenomenon which has been universally known as spirit rappings, and which admits of no other designation, does occur, as the work of authors, he necessarily admits the authors of spirit rappings. He will hardly aver that spirit rappings are spirit rappings. If he is talking about some other kind of rappings, why does he not say so? and then tell us what kind of rappings he is talking about. I am talking about rappings produced by spirits who are not in earthly bodies. What rappings, Mr. Jamieson, are you talking about?

What is a human spirit? In my view, it is all that constitutes the conscious realizations and experthey performed while it was yet an unborn babe. These new functions, governed by an equally in-herent law, enable the unfolding human spirit to gradually attain the natural limit of adult development. This is accomplished in the space of a score for another score of years. During that time the ency over the requirements of its physical encasement, and grows and expands, as it did in none of the previous stages of its growth. For the next score of years, the ascendency of the spirit over its physical enceasement becomes so complete that the latter can no longer contain or restrain it, and it bursts from the unsightly sinking body as the beautiful butterfly does from the repulsive crysalis shell, and soars to higher and more refined conditions of life, laden and clothed with the accumulated treasures of its earthly experience. It some times appears to me that the changes which insect life undergoes, were intended by divine wisdom to disclose to thinking and reasoning men the great truth of an after life, and the immediate and intimate connection between that life and the life which is made up of his mundane experiences. I have made this seeming digression in order to define what I understand by a human spirit. It will be seen that according to my view we are spirits while here in earthly bodies as much as we ever will be when disengaged from our physical organisms. I have thus defined as clearly as I can nov understanding of the question under discus

I will now briefly notice the arguments used by Mr. Jamieson, not included in my general reply. He persists in asserting that "it is not easy but very difficult to obtain facts, and still more so to be certain about them." Is this so? What are facts? Worcester says they are anything done, or that comes to pass. That includes about everything hat constitutes the sum of man's life. Facts are, herefore, things that no human being can get away from; and, to use the words of Mr. Jamieson, "this debate will show it." Mr. Jamieson says: 'Assertious are not facts." Very true, sir; but asertions may be warranted and even rendered imperative by facts. If I had occasion to write about any especial ecclesiastical proceedings of the "Holy See" or Pontifical Church, I would not be expected to prove that there is such a church or body of men. The fact that it had been announced that such proceedings had taken place would be all that would be necessary. Neither would it be necessary for me to show just how, when or through whom those proceedings were brought about. 'I he fact that any credible statement had been made to that effect, would be all that would be needed to warrant the assertion of their occurrence. Any assertion that is not based upon credible authority, is of no value. When so sustained, an assertion of a fact is equivalent to useless proof of that fact. Consciously I have made no assertions that are not amply warranted by facts, known to all persons who are well informed in relation to the matters to

which my assertions apply. Mr. Jamieson says: "The modern spiritual phenomena must be tried by the rigid tests of science, or Mr. Roberts cannot demonstrate them. He cannot demonstrate outside of science. If he cannot inside, then is his case as hopeless as I think it is." Reader, have I been as reckless in my assertions as Mr. Jamieson is, in the above specimen of his way of demonstrating things? This time, Mr. Jamieson, you have assumed the affirmative side of the question, and as you are so positive in your assertions,I call on you for the "absolute proofs" that your assertions are correct. Until you produce that proof I shall conclude that your assertions in that regard are groundless. I insist there is no must in the case. I prefer common sense to science any and every time, when spiritual phenomena are to be tested. Mundane science has about as much relation to such phenomena as moonshine has to true What spiritual phenomena have ever knowledge. been successfully tested by scientific methods? We

pause for a reply. Mr. Jamieson says: "Bring on your raps. I do not deny there is intelligence behind them; but I do most emphatically deny that there is absolute proof that they are produced by spirits of departed human beings. Absolute proof leaves no room for doubt—remember that. Had you claimed nothing more than probability for spiritual phenomena, would not be so squarely in opposition to you.

I trust the reader will re-read that extract from Mr. Jamieson's argument, and duly weigh its value as bearing upon the question at issue. It is true, it applies to only one phase, and that the rudest does it not completely do away with any propriety of protracting this debate? Mr. Jamieson not only years, taught as truth, that human spirits do live, of them. I have asserted that although these spirit

municate with us of earth, should be unable, or have been used by intelligent beings to communito throw even, a particle of doubt upon the Spiritual authorship or cause of the raps.

Mr. Jamieson may have some good reason for disputing the absoluteness of the proof which departed spirits have given, through the raps, of their Jamieson, or anyone else, to aver that the man or woman lives who can account for those raps, unless he or she attributes them to human spirits. When and that there is intelligence behind them, as he has done, he admits everything that I claim jor force, of which they know nothing. They tell us flatly, with as much assurance as if they knew it

tion when I say that the intelligence, which he admits is behind the raps, is human intelligence. If t is not human intelligence, what kind of intelligence can it be? That intelligence which controls the raps says "I am a spirit that was once the in-habitant of an earthly human body." It demon-strates that fact by the information it conveys

ruths of Modern Spiritualism. iences of a human being. So far as such a spirit can know ought of itself, it has its inception in a minute cellule, which cellule being governed by some inherent power, attracts to itself, other cellules, which, in turn, by the same inherent law is as necessary for Mr. Jamieson to give "absoattract, arrange and combine themselves together, lute proof" of the correctness of his denials, in such a manner, within the maternal womb as as it is for me to give "absolute proof" of to form in a few months, an infant being, fitted to the correctness of my averments and asserlive as an independent air-breathing organism. The tions. Thus, when Mr. Jamieson says: "I do birth of that infant being is a wonderful change for not deny that there is intelligence back of the raps, it. Every organ of its anatomy is called to per-form functions wholly different from those which lute proof that they are produced by sprits of delute proof that they are produced by sprits of departed human beings;" he affirms that there is no such proof and he takes the burthen of proof of raps is not human spirit intelligence he must state of years. Compare that adult human spirit with why he denies it, or his denial will amount to noof years. Compare that adult human spirit with its state as a newly born infant, and say, whether, as an adult spirit, analogically speaking, it has not undergone a second birth. For another score of years, the human spirit ceases to attract to itself, any additional accretion of matter, and hence it is all. But, has not Mr. Jamieson himself admitted appears to grow the first second in the s supposed to cease to grow. This cessation of enough to place upon him the imperative necessity growth is but apparent, for it is confined simply to the physical organism. The growth of the spirit, which is made up solely of its conscions realization by the physical organism. The growth of the spirit, do produce the raps? Has he not said, "Had you tion, goes on with little variability for another score of years. Then the physical organism begins to diminish and gradually to fail, notwithstanding there is no apparent change in the conditional conditions and probability for spiritual phenomena I would not be so squarely in opposition to you." "Jes so—jes so, Mr. Winslow." Had standing there is no apparent change in the conditional conditions and probability for spiritual phenomena I would not be so squarely in opposition, to you." "Jes so—jes so, Mr. Winslow." Had standing there is no apparent change in the conditional conditions are considered. just what I do claim, and what you do concede; and spirit seems to acquire an ever-increasing ascend- that is, that the probability of spiritual phenomena being absolute proof of man's existence as a disembodied spirit is so strong as to make it incumbent on those who deny that fact, to offer some reason for that denial. What fact have you to offer, to weaken, much more to overcome that strong probability of the reality of spirit manifestation through spirit phenomena? If you have none to offer, the case has already gone against you on your own ad-

> being natural phenomenal facts. I deny that I admit any such thing, unless you mean by natural phenomenal facts to include the efforts of earthly beings to produce them." Here Mr. Jamieson in sinuates that the rans are the production of earthly human beings. That insinuation is worth some thing or nothing. If worth anything, why does Mr. Jamieson not boldly assert that to be the fact? As he has not dared to do that, I may reasonably infer that he has no ground, good or bad, for so in sinuating, and therefore, he can take nothing by it At a later point of his argument Mr. Jamieson says "I certainly hold that the raps are produced by hu man intelligence. The difference between Mr Roberts and myself, on this point, is that he assume that the authors are outside of human bodies. 1 assume that they are intelligences in human bodies. I answer that I assume nothing of the kind. The intelligences causing the raps assume to be disem bodied spirits, and demonstrate their assumption to be true, by the thoughts they impart through the raps. Mr. Jamieson assumes their assumption to be groundless. What have you to offer, Mr. Jamieson to sustain your assumption? If nothing—what is it worth? You assume that the sounds designated spirit rappings are the work of the men and women in whose presence they occur. Why do you assume that? Have you ever heard of the man, wo man or child who claimed to be the author of such raps; or who could be shown to be the author of them? If you have, who is that person? If you know of no such person what is your assumption that such person exists worth? The burthen of proof is upon you this time, surely; and if you cannot bear that burthen, then lay it down and take a rest. I claim to have adduced enough to show, beyond all question, that the intelligence which produce

and controls spirit rappings is human spirit intelli gence and can be nothing else; and having done so hold it unnecessary to do more than I have done to show that modern spiritual phenomena do abso lutely prove the truth of a future life for mankind and that human spirits do return and communicate nies that I have done so, and does not proceed to my first witness; but as the other side have utterly raps, in the premises, I feel that I can safely rest

The long list of witnesses I have in reserve will only be called when their testimony is needed. have several anxious aspirants for a controversia tilt with me, on the question under discussion, who will be glad to take the negative argument up from where Mr. Jamieson lays it down; and I can use the vast array of proof, most absolute and conclusive of the fact that human spirits live, return and communicate after what is called death, when Mr. Jamieson's successors put in an appearance. I am sorry that Mr. Jamieson should arrest this discussion at so early and incomplete a period; but if he will have it so, I cannot help it. I have more important matters upon my hands than hair splitting and pointless cavilling.

J. M. ROBERTS. ERATTA-In Negative No. 1, several small typographical errors occurred which need correction "For thousand and are faith," read thousand and one faiths. "For Spiritualism had no cause," read Spiritualists had no cause. The word nor should have been printed in place of or which of course the intelligent reader could readily correct.

Let him that would move the world, first move

There is no merit where there is no trial; and till experience marks the stamp of strength, cow ards may pass for heroes, faith for falsehood.

The character of a wise man consists in three things:-To do himself what he tells others to do; to act on no occasion contrary to justice, and to after what is called death, and that they do com. I raps have been going on for thirty-one years and bear with the weaknesses of those about him.

We have men everywhere, upon whom Nature has bestowed a fair share of mentality; to which fortune has added a good degree of scholastic training; yet, who deny all evidence of immortali-ty; and who, to avoid the labor of investigation and to exclude the light of the present age of progress, simply denounce the after-life in the heavenly spheres, as an "old wive's fable;" eschew spiritual gifts as abnormal monstrosities, and ignore the existence of the most startling events that ever transpiped among men. These events they attribute to either trick and collusion, or the work of psychic

modern spiritual phenomena.

It is a thing which Mr. Jamieson will not ques-

ed over and over again, many times; even the very coats upon their backs, were, but yesterday mineral; then vegetable; then animal; then wool; then through the raps, and no one has ever shown that yarn; then cloth; then garments. its demonstration of that fact is not complete. Where is the person who will attempt it? I accept that demonstration as conclusive, and I ask Mr. Jamieson why it is not so? Witil he states some onward in our chosen path, either right or wrong? reason why I am in error, in recognizing the intelligence behind the raps as human intelligence, and immortal human intelligence, at that, I shall feel motives and actions when he least expects it? that I have made out the affirmative of the question at issue, and that I have proven the fundamental from my own experience, in connection with that of a lady friend, Mrs. C., whom I met a short time

Mr. Jamieson says: "Remember another thing, I am, by the terms of our proposition, to account that fact upon himself. When he denies that the intelligence which produces, uses and controls the

Mr. Jamieson says: "You say I tacitly admit the correctness of all your premises about the raps

with those in mortal forms. If Mr. Jamieson deshow why he makes that denial, I will move for judgment in the case. It is true I have but called failed to shake the validity of the testimony of the

seaweeds. Thousands of years go by; then come real fishes and land plants, in what is called the Devonian period, or the old red sand stone. After a great while comes the period to which belong all oral formations, and as we quote the geologists, in the Carboniferous epoch first appears, the whole vegetable world, trees and plants, to the number of nine hundred and thirty-four species. Gradually arrive the cricket and cockroach, the reptile and the frog, which are, therefore, more venerable than man. After another very long period come birds and quadrupeds, in the Tertiary period, and lastly, some species of man is found in the diluvium, or gravel, which species, being added to, comes forth in the form of man. And here, we are inclined to believe that cause

eased her work and folds her hands in satisfaction; and that here the great wave of human beings cul-

minate in creative energy.

"Child of earth, stop not here; for thou art far from the door of civilization. Through the stages of savage and barbarous conditions, slowly wending thy way, will come to thee the arts and sciences nstrated by reason and philosophy. No new physical beings are added to creation, but there hovers o'er thee, an habiliment of morality and spirituality which may be clasped to the earthlanet, as the last great attainment vouchsafed to he creation of man."

It is pertinent to add that Mrs. C. has had much trouble with the above Shaker idioms, thee and hou; even in her school-girl days these pronouns were the occasion of much annoyance, always creeping into her compositions, requiring repeated CHARLES THOMPSON.

Historical.

ST. GREGORY.

HOW A HOG GRUNTED. Many miracles are related of Pope Gregory, from which the following are selected as specimens. Jpon blessing a church, in honor of St. Agnes, which had been used by the Arians he caused the relics to be placed on the altar, whereou a hog went grunting out of the church with a fearful noise; whence it was averred that the devil who had been served in it by the heretic Arians was driven out by the relics. Sometimes the lamps were miraculously lighted. One day a bright cloud descended on the altar, with a heavenly odor, so that from reverence no one dared to enter the church.

REMARKABLE CONVERSION.

At another time, when Gregory was transubstantiating the wafers, a woman laughed.
"Why do you laugh?" said Gregory.

"Because," replied the woman, you call the bread which I made with my own hands the body of our Gregory prayed and the consecrated bread ap-

peared as flesh to every one present, and the wom-an was converted, and the others were confirmed. THE BLEEDING CLOTH.

At a time when certain Ambassadors visited Rome for relics, Gregory took a linen cloth which had been applied to the body of a saint and enclosing it in a box gave it to them. While on their home, they were curious to see the contents of the box; and finding nothing within it but the cloth, returned to St. Gregory complaining that he had deceived them. On this he took the cloth, laid it on the altar, prayed and stuck a knife into it, the cloth then shed blood, and the astonished ambassadors reverently took back the box.

INSPIRED BY THE HOLY GHOST.

After the physical death of Gregory, there was a famine in Rome, and the people yielded to the opinion of each other that he had wasted the church property, therefore they gathered his writings to burn them. Peter the deacon who had been intimate with Gregory, affirmed that he had often seen the Holy Ghost in the form of a dove upon St. Gregory's head whilst he was writing and that it would be an insufferable affront to burn those books which had been written by his inspiration; and to insure them of this he offered to confirm it by oath, but stipulated, that if he died immediately after taking the oath, they should believe that he had told them the truth; this being assented to, he took the oath and then died. The people believed what ied with the sum and substance of his own deduc-ions?

he had told them "hence" says Rabadineira, "the painters came to represent St. Gregory with a dove Science, to-day, in the theory of evolution, has

It is also related of St. Gregory that when he fled from Rome to avoid the dignity of popedom and lay hidden, a bright pillar of fire descended and glittered above his head, and angels appeared lescending and ascending by the same fiery pillar upon him, wherefore he was miraculously betrayed.

The reason why the Roman Catholic priests drink the wine, and the parishioners eat the bread or wafer only, in the administration of the Sacrament is thus recorded: "It was a custom introduced in order to prevent certain accidents, which degraded the dignity of the Sacrament. One of these was, the overgrown whiskers and beards of some who received it, which, as they sometimes reached into the cup, in which the blood of Jesus CHRIST was contained, might by that means make some good Christians sick at the stomach."

THE GREEK CATHOLIC CHURCH.

"Holy week," which always immediately precedes Easter Sunday, is celebrated in this church with as much show as in the Roman Catholic Church. The ceremony on Holy Thursday is made the more interesting, because on this day the Pope of Rome, and all the Latin prelates, are excommunicated as heretics and schismatics. This interesting ceremony has been repeated on every Holy Thursday since the middle of the ninth century. The two churches are coeval.

Time's Footsteps.

Time's footprints! how they mark the wane of departing days! When the silvery frostwork of old Time's fingers is painted amid our once dark hair; when eyes grow dim with watchfulness, when cheeks loose their bloom, and tottering footstens tell that Time has given us his signal call. Ahl how the thoughts fly backward to the merry days of childhood-drinking in that long ago, which told of innocent joys and tender recollections! How the thoughts turn backward, asking in plaintive tones the blessed privilege embodied by the poet in "Rock me to sleep, mother—rock me to sleep."
Yes, to be a child again—to lay aside this mockery of gray hairs, failing sight, and aged steps; for surely it must be unreal. Old Time, you cannot have flown so fast; for was it not yesterday I climbed my mother's knee, patted the loving cheek, and made my little plaints, sure of tender sympathy. And there that picture of the old, old home—the rocks and grassy dells; the old farm roof, rising be fore me, to tell of childhood's home!

Ah! Memory, it is but thee, with pictures hung upon thy walls; thou makest sad havoc with my thoughts to-night, and imprint upon my brain the pictures of the past, until they seem as real as hen.

> Shall life's footsteps tell I'm wearv. As I ponder on the past? Would I lay aside this garment, For whate'er the soul could ask? Ah! methinks I still will wear it,

For it points me to the crown: While my youth was but the entrance To the way which leadeth down: Until as I near death's river,

With this crown of silver hair, I can give but one faint shiver, Ere I climb the golden stair.

Through the mediumship of SALLIE L. MECRACKEN.

A Moody Subject.

Some one should say to Mr. Moody, art thou a master in Israel, and sayest of the Transfiguration?
The men who took part in it did not talk of modern improvements, of science or of astronomy, but of the death of Christ, and yet in the midst of it, with glory all around them, the disciples fell asleep just as the church seems to be doing to day?" Don't Mr. Moody know that in Daniel asleep just as the church seems to be usually day?" Don't Mr. Moody know that in Daniel Revelations, and everywhere else, in which falling into trance is spoken of, it is designated as falling the Moody has probably never been into sleep? Mr. Moody has probably never entranced—probably never saw any person in tran or he would not compare the trance on the Mode of Transfiguration to a natural sleep in consequent of Transfiguration to a statut a certainly in sense of weariness or inattention. He certainly in sense to it, has read his Bible to little profit or his conceived dogmas have blinded him, for his comparison shows him profoundly ignorant of solutions matters.—Baltimore Standard,

Mind and Matter.

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How Shall We Treat Spiritual Mediums?

We answer; that depends altogether on the object we have in view, in our treatment of them. What are Spiritual mediums? They are men, women and children. Is that all? Yes, that is allnothing more and nothing less, and any attempt to make them appear to be otherwise is foolishness. We know it is a common thing for mediums to imagine that they are endowed with some superior or additional attribute which is not common to mankind, and they are apt to so act as to awaken distrust, jealousy and enmity in the minds of weak and envious people, who can brook no precedence on the part of others. Especially is this the case with those who desire to be considered of the purest. best and most advanced class of minds. Unfortunately, the natural law is, that those whose desires are the strongest, are those who possess the least of that which they desire; and hence they seek to bring everything to be tried by the measure which they have themselves constructed. In this way the cause of Modern Spiritualism has come to be impeded and interfered with by an issue that has no proper place in connection with it. It is to settle that imaginary issue that we have embarked in the work of journalism. A large class of Spiritualists, and many of them of high mental, educational and scholarly attainments, have come to ignore the world of departed spirits, as having ought to do with Modern Spiritualism, on the earth plane. They seem to regard and treat the subject as one which properly concerns only those who are connected with it, either as mediums or as investigators and advocates of the truths which it embraces.

What justification there is for this ignoring of the Spirit-world in the great work which modern Spiritualism, has done and is doing, we cannot understand. We do hope that some of these persistent contemners of spirit interference with mundane affairs, will, through MIND AND MATTER, attempt to show what is to be done about it. For nknown centuries the spirits of countless millions of earth's people have passed to spirit-life, whose ignorance and selfishness have not permitted them to rise above the plane of their mortal lives. Those spirits having no longer earthly organisms. adapted to the satisfaction of their desires, seek persistently to gratify them by getting into psychological rapporte with those in earth-life, who partake most nearly of their mental and physical ininclinations. There is no living person who is not, to a greater or less extent, unconsciously to themselves, influenced by these earth-bound spirits. Hence, all may be said to be, in that sense, mediums for spirit control. It is a certainly established fact, that some persons are much more susceptible to these spirit influences than is usually the case, and such persons are especially designated as Spiritual mediums. The latter have no more knowledge or consciousness of the means used to influence and control their utterances and actions, than have those who are not designated or known to he mediums for spirit control. Hence, there can be no proper line of demarcation between those called mediums and those who are not. They are all men, women and children, and they are all mediums, as well. If this truth is once properly understood, and generally acted upon, the grandest progressive movement will have begun that was ever known—yes, greater than the greatest reformers of the world ever imagined in their most hopeful

Why has not this progressive movement already begun? The higher and more advanced spirits have long been seeking, in every possible way, to demonstrate their qualifications to teach and lead in the great work of human development and growth. They have sought such channels, as were within their reach, to do this, and marvellous indeed has been their success; but with what result? Only to find themselves utterly ignored by those to whom they come. The channels through which they seek must have, before the kingdom of heaven can reign arithmetic to explain. on the earth. Cease to regard mediums as anything more or less than human beings; cease to treat them as if they were something else, and the great work | applied for a position in this office. of Modern Spiritualism will have begun.

Indeed, we go further than this and urgently recommend that we treat mediums, as a class, as prethem that charity which is the highest and most godlike sentiment of the human soul.

existence and continuance. Had it no better supmade up of an ever accumulating mass of facts. Megood sense enough in the world to distinguish bewhich seeks to pervert it to the base and selfish purposes of individual interests and gratifications. Modern Spiritualism will live and flourish when all will cease to be known; because the world's stock of common sense has increased too greatly to admit of the concealment any longer of the great truth on

way, to carry on the great work in which they are they will find before they are much older. engaged. Cease to misrepresent, villify and perse. It must, therefore, have appeared like a perfect | Bundy has reached a point such as that which took | as lecturers,

cute the instruments which they find it necessary to use. This has been going on long enough. It has had no other effect than to strengthen the hands of those whose interest and purpose it is to defeat the new dispensation of eternal truth. If it were not for the mud with which spiritual mediums are assailed, the truth which that mud covers would be so radiant that it would be seen and acknowledged of all men. If mud must be thrown at spiritual mediums, let it be done by those who are honest enough to avow their hostility to the truths they are laboring to hide by their filthy actions. Mr. D. D. Home very consistently advised Mr. Bundy that as their game of mud throwing had failed to conceal the truth, as revealed through spiritual mediums, in connection with Modern Spiritualism, that they might as well run up their "true Jesuit" colors and repudiate the latter altogether. He most significantly suggested that as Pioneer Jesuits in Spiritualism, they should fall back upon their "highest sense" Spiritualism which s the exclusive property and possession of the Roman Catholic Church, Mr. Coleman will do well to fraternize with these brother Jesuits, or he will find himself out in the cold without a sympathizing friend or follower.

There are two classes of persons who manifest special hostility for Spiritualism; first—those who dread it as a rival to some effete and worn out creed; and secondly—those who are so desirous of believing that their conscious unworthiness will | dy, was occasioned by ourself. The reader will reend in death. To one or the other of these classes all opposers of Spiritualism will have to betake themselves. It will not accommodate itself to either. It insists that no scape-goats, no crucified god, or man-no priestly intervention-and no power natural or supernal can relieve a guilty conscience of its load. It demonstrates that every human being must sooner or later pay to the uttermost farthing the debt he owes his outraged nature. This is very inconvenient, but it is just, and because it is just, it is true.

Is it any wonder then that Modern Spiritualism should be so dreaded, hated and opposed? It takes away all excuse or justification for wrong-doing, and necessitates right-doing as the only road to happiness. It may be hard, friends, but to this you must come. No creed, no faith, no belief, no profession, no intercession can avail you. You will have to do your own soul-work; if not in this life, certainly in the life to come. It is this inexorable truth that has become known through the instrumentality of the mediums who are made the victims of the disappointment of these would-be shirkers of life's labors. Is it any wonder, then, that these passive announcers of this most important truth should be regarded as disturbers of the peace and happiness of those who have been hugging the fond delusion to their souls that some one else would have to pay their debts? As we worship at no shrine but that of eternal truth and justice; we feel bound to stand by those who are battling in defence of that shrine. Truth, right, and justice is but another expression of what is termed Modern Spiritualism, and when they cease to be synonyms let the latter cease to exist.

Mediums—brethren and sisters—work; watch; wait; endure a little longer, and victory and peace will be yours—a victory which they can only know who are faithful to the end, a peace that will endure for ever. God bless, guide and protect you all is the soul wish of your humble friend.

Mr. Bundy Again at his Villainy.

The Religio Philosophical Journal of last week contained the following characteristic editorial attack upon the character of Mr. James A Bliss and ourself. The allegation, so far as it is intended to place either of us in the wrong in any legal or moral sense, is maliciously untrue. Here it is:

"James A. Bliss who since the decline in receipts from his Punch and Judy show, has been acting as a sort of man-of-all-work for Jonathan, his backer, is still true to his old instincts, and defrauds the govern-ment by sending out circulars enclosed in koberts; paper. In that way he is able to scatter over the

This allegation is most maliciously untrue in the following respects: 1st. Mr. Bliss never received any receipts from any Punch and Judy show, or from any show whatever, he never having been in any show business; 2d. Mr. Bliss is not acting as man-of-all-work for us. He is employed in this office as book-keeper, cashier and general clerk; positions that Mr. Bundy never attained to in the office of the Journal while his murdered father-inlaw, Mr. Jones, lived—the latter deeming him wholly unworthy of pecuniary trust. 3d. We are not the backer of Mr. Bliss in anything. That gentleman needs no backing from us, for he is an honest, industrious and efficient man, who earns all that he gets from us, in the way of compensation, and more, too. 4th. Mr. Bliss is true to no "old instinct" that would prompt him to do any wrong, to the government or anybody else, and he has not defrauded the former in any manner whatever. 5th. It is not true that he used the mails to scatter over the country for two cents, what would cost him several dollars in postage if sent honestly. What Mr. Bliss did, he did houestly and with no intention to violate any law or to gain an advantage to which he supposed he was not entitled rightfully. But Mr. Bundy's statement is so positively untrue in its principal feature, and so wilfully so, as to demonstrate him to be an unscrupulous editorial fraud himself. Had Mr. Bliss sent out his circulars in to transmit their teachings are viewed as the foun- the usual way they would have cost him one cent tain which flows through those channels. This is each for postage. For two cents he could have sent the great hindrance to the spread of such truth and | two circulars, but how, by the payment of two cents knowledge as the world most needs; and which it he was to save several dollars, requires Mr. Bundy's

The facts of the case are these. When we de-

cided to publish MIND AND MATTER, Mr. Bliss Having every reason to know him to be a most competent and trustworthy man, we were glad to avail ourself of his services, and arrange with him eminently human beings, whose soul natures are to act for us as kook-kepper, cashier and clerk. played upon by every passing influence; and feel for | For more than four months he has filled those responsible positions with entire satisfaction to us. During all that time Mrs. Bliss has continued to cation. With such a load of guilt upon his con-Be assured, friends, Modern Spiritualism does not give her wonderful materialization seances among rest on mediums or those who advocate it, for its entire strangers, trusting to their good sense and love of justice for her protection, while helplessly | ural that he should desire and endeavor to disport than they afford, it would have been a thing of | and unconsciously entranced. All the past winter | credit the possibility of spirit return. In no other the past, and not of the present and future. It rests | she has been giving her seances at the national capupon the immutable foundation of truth, which is ital. Her patrons have been of the most intelligent, influential classes of persons to be found at the seat diums and their accusers among Spiritualists, may of government. Three times did Mrs. Bliss return | will have it if we have to fight for it, neither asksay and do what they will, the cause with which to Philadelphia to resume her seances here; but they are identified is not effected by it. There is each time the importunities of Washington Spiritualists led her to return. She is now there, to the selves until fully vindicated. Dare this unscruputween that which properly belongs to truth, and that | delight of those who can avail themselves of her | lous and wicked disembler deny the charge which mediumship to be convinced of the truth of Spirit- the accusing spirit of the victim of his treachery ualism, and she expects to remain there for the has brought against him? If he stands mute in the next three weeks at least. This is the medium that | face of that accusation who will doubt his guilt? who are seeking to use or oppose it for selfish ends, Mr. Bundy used all the influence of Mr. Jones' pa- How can Mr. Bundy be an honest Spiritual journalper to make a criminal convict, and to prejudice the | ist with the necessity that is upon him to discredit world against her; but whose triumphaut acquittal | spirit return? He has been driven almost to madhas been more than this base libeller could bear. ness because the Banner of Light and MIND AND The clap-trap cry of "Punch and Judy show," which | MATTER will persist in publishing spirit commu-Why not then cease to interfere with the flow of | those "pioneer Jesuits" in Spiritualism, Mr. Bundy | nications that are being daily verified. He has carfacts with which the spirit world is flooding the and Mr. D. D. Home, are making so glibly, will ried his war upon mediums and spirits to such a there is no reason why one within easy riding disearth? Turn in and help them, in every possible hardly profit the Jesuit enemies of Spiritualism, as pass that he cannot afford to credit anything said, tance from Philadelphia, should not take rank with

god-send to the discomfitted Mr. Bundy to have a Mr. Jamieson into the ranks of the Materialists. success. This chance came in the occurence to which Mr. Bundy refers, but which he so grossly misrepresents. Some four weeks since, Mr. Bliss came to us with a small circular, announcing that he was prepared to do special printing for spiritual mediums and others, and asked me if he might put it in the next edition of our paper. Supposing that he wanted to insert it as an advertisement, we replied. "Certainly." It was with great surprise, therefore, that we learned that we had misunderstood him, and he us. A part of the edition of our paper for that week was mailed when we learned that the circular had been folded in the paper, Learning the foul and cruel murder of its founder in the inthe mistake, it was at once corrected, and the rest of the edition was, mailed without the circular. Mr. Bliss went before the Postmaster, acknowledged what he had done, and satisfied that officer that he had not designed to do any wrong, and that he had acted in the affair in entire good faith. The matter was settled to the entire satisfaction of the Postmaster, and there it should and could have ended had not Mr. Bundy thought he could blacken the good name of Mr. Bliss. In his desire to discredit a medium, whom he well knows is frequently and perfectly controlled by the spirit of his murdered predecessor, he has sought to fasten upon Mr. Bliss the stigma of dishonesty. The animus of this vile attack upon him on the part of Mr. Bunmember that in our paper of the 5th instant, we defended the character of Mr. Jones against the charge that he had wronged Dr. Pike, his murderer, or his wife; and that we published a communication from the spirit of Mr. Jones, given through Mrs. K. B. Robinson of Philadelphia, two weeks after his asabout to put it in the hands of the printer, when Mr. Bliss was entranced while at his desk and controlled by the spirit of Mr. Jones, who gave the following communication:

"I should be very ungrateful if I did not return and thank you for your noble defence of my earth life. I acknowledge my manifold errors, but while I do this, I am unwilling to shoulder everything that they seek to place upon me.

"I do not wish to be held responsible for wrongs that John Bundy knows I never committed. have endeavored many times to return here, and meet John face to face, that I might obtain from him the fair treatment that I believe I deserve. "I struggled for years to build up the Journal,

that he now seeks to destroy. I am determined

that it shall not be destroyed, however, and that is

the reason I return here to-night to you. You have

nobly defended me, my friend. You have opened the way for my defence through your outspoken manly paper, and I return here to-night to thank you kindly for your efforts in my behalf. (We remarked, "I would have had you done the same or me under like circumstances." He continued I should have done it for you or any one living being who had been wronged as I was. I remember how deeply I wronged many persons that differed from me, and I am anxious from time to time return to make such amends as are possible for me to make. I have communicated with you before." (How many times we asked.) "I cannot at this moment remember. I remember at least four times—more than that I cannot recall. I have been represented in communications more than twenty times when had nothing to do with them whatever. (We asked "Do you mean that you have been personated with me?") "I speak of different mediums throughout the country. I do not blame the mediums, but I blame the enemies of Spiritualism in spirit life, and my enemies in the mortal form who bring their thoughts and impressions into the surroundings of sensitive mediums, thereby openthat the case through Dr. Mansfield") He answered. "It was. The communications purporting to come from me through him were not from me. How could I write such communications, or communicate to one who sought to procure my death, when I was fully aware of that fact as a spirit. I disn for a long time. I knew he was ambitious and I feared him, but I could not believe he would do what he did do-that is, urge upon my enemies the necessity of putting me out of his way long to obtain. But he has done it; and if could stand in his presence to-night, in materialized form, I would brand him as my wilful murderer by roxy. I am not afraid to say this, for it is true, and always defended the truth when I knew it was the truth; and I dare to-night to make that asser tion, but I would rather stand in the presence of him that has wronged me, and there in materialized form charge him with what I charge against him here tonight. Not that I hold any malice towards him for I do not, but I would wish to turn him from the path that will surely ruin him, if he persists in walking in it. I send this as my last communic tion to John C. Bundy, unless he alters his course

his destruction. I would, friend Roberts, that it were possible that my defence could be read by every one of my former subscribers, that they may know that Ste vens S. Jones. with all his faults, never invaded the sacred family relation of any man or woman to de

Let him be warned in due time, and escape from this

terrible whirlpool which, in the end, must lead to

"God bless you. I shall, at some future time communicate with you, when I am better able and We then asked him what we should do with the communication. He answered with great emphasis: 1 "Send it to John from me, to let him know that I still live, and that though he deceived me in the form he cannot deceive me as a spirit. am with him very often, and he knows it. him no malice, but I am determined the truth shall

GOOD NIGHT.

In accordance with the request of the spirit, we sent his communication to Mr. Bundy, telling him that it was at his option whether that communication should be made public. We have received his reply in the above attempt to render us odious as a man and a journalist, and the medium as a dishonest medium. We have no complaint to make of Mr. Bundy. It is natural that he should pursue the course he is doing, and we expect him to continue in it until he finds the end of the rope he is preparing for himself. That end will be reached much sooner than he calculates. We say this to our readers and to Mr. Bundy, in the light of the largest experience in the observation of spiritual phenomena, that if ever a spirit entranced a medium and gave a communication then the spirit of Stevens S. Jones was the author of that communiscience, known to the spirit of the man whom he so selfishly betrayed and deeply wronged, it is natway can he escape the full exposure of his villainy, hence his war upon the mediums through whom such communications come. We want peace, and ing nor giving quarters. If Mr. Bundy cares nothing for his good name, we do, and will defend our-

chance to again assail Mr. Bliss with some prospect of and Miss Kislingbury into the Catholic Church; and is of that class of Spiritualists to which the Jesuit Anthony Higgins belongs. The latter, in playing his role as a spiritual lecturer, publicly alleged that ninety hundredths of spiritual manifestations were deceptive and fraudulent, and that he was not sure about the other tenth of them. This is the kind of advocacy of Spiritualism that is to be prought to a close, and that right speedily. Mr. Bundy, you had better take your Jesuit brother's D. D. Home's, advice and "run up your true Jesuit colors." No longer think that you will be permitted to use the paper which came into your hands by terest of the enemies of that murdered man and the cause which was so dear to him.

Can He Find Nothing Better to Do?

In the Truth Seeker of last week, there is a letter from Mr. Wm. Emmette Coleman, in which he sets forth, with evident relish, a series of accusations against the far-famed Eddy brothers and their sister; with what truth or justice he has not pretended to show, outside of the improbable statements of himself and wife. He even has the effrontery to deny the mediumship of Wm. Eddy, who has given such ample proof to the world of his extraordinary gifts of that nature. Any unprejudiced, honest person who has attended Wm. Eddy's seances, knows how much Mr. and Mrs. Coleman's adverse statements, on that head, amount to; and that is just nothing at all.

Washington Irving Bishop (petticoat bishop) and Dr. G. M. Beard, attempted fruitlessly to convict sassination. We had completed that defence and was the Eddy Brothers of fraud, and Mr. Coleman will bring up where they did, when he undertakes the same fruitless enterprise.

> But what is most reprehensible and unwarranted on the part of Mr. Coleman, is the closing paragraph of his letter, in which he seeks, without a particle of excuse or justification, to ruin the personal character of many of the most sorely tried and faithful mediums in the world. In so far as Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Henry C. Gordon, Alfred James and other of the mediums, named by him, are concerned, we know they are most shamefully belied and slandered by Mr. Coleman. We do not believe this is maliciously done by him, for we are satisfied that Mr. Cole man's penchant for "drawing the long bow" when speaking or writing of mediums is irresistable, and he is no more accountable for his falsehoods, than is the water that flows down the hill. It is natural. and he is not morally accountable therefor.

We were surprised to see such an unjust and slanderous tirade against unoffending persons, published in a paper as generally fair and just as the Truth Secker is. We are justified in believing that Mr. Bennett's misplaced confidence in his correspondent led him to give it a place in his paper without examination. How long must Spiritualism be misrepresented and disgraced by such exhibitions of folly on the part of those who claim to be its leading exponents? If mediums could be made the scape-goats for all the falsehood, nonsense and wickedness of those who claim to be leaders in Spiritualism, it would be well to load them down with their short comings, and drive them forth from the sight of mankind; but this scape-goat business has been pretty well played out by the sunlight of truth, which has come to mankind through these mediums. Some new dodge to keep up an appearing the way for false communications to come is mediums. Some new dodge to keep up an appear-earth life. This is the way and manner by which rance of purity and righteousness on the part of these

Henceforth "every tub will have to stand on its own bottom," and its contents cannot be put out of sight by loading it upon some selected scape-goat. Mediums are men and women, and are personally, morally and legally answerable for their individual acts, but to hold them answerable for the good name and fame of Spiritualism or Spiritualists, is the height of absurdity; and this the professed Spiritualists who are waging war upon the mediums are striving to do; but, as they will soon discover, without avail. Is Mr. Coleman a Spiritualist, or is he not? If he is a Spiritualist, what kind of Spiritualist is he? If not a Spiritualist, what is he? Can he or anybody else tell? We begin to fear he is a moral nuisance that needs abating. We hope, however, that Mr. Coleman will become sufficiently calm to take a rest for awhile. We know he will feel better for it. It is pitiful to see such a waste of ink and good feeling as such letters as this of Mr. Coleman exacts. In the hope that Mr. Coleman's case is not entirely incurable, we would suggest to him the fact that volumes of such unsupported aspersions of other people cannot relieve him from the infimrity which is, and has been, the bane of his life. Brother, say less and think more and it will do you good, without doing

In penning the above we are fully aware of the torrent of indignation and ink that we are tapping, but we prefer to divide it with the true and tried mediums who have had to endure it in the past, without any hope of relief. We know we will make a very poor scape-goat for the bearing away of the contents of Mr. Coleman's tub, and he will find it out. Indeed, we may find it necessary to overturn that tub upon him, as the best disposition that can be made of it. If we are compelled to do this, he may make a sorrier appearance than he now does. with the moral contents of his tub out of sight.

Is there to be no end of this? We answer, yesemphatically, yes. It will be when truth, honesty and right take the place of falsehood. hypocrisy and injustice. Not before. Let us all pray for that time to come. A merciful father may hear our

Editorial Briefs.

A SPIRITUALIST can travel in all parts of the world and never be from home. Spiritualists are everywhere. Spiritualism, so often abused and misunderstood, is a glorious truth, as bright as the summer sun in a cloudless noonday sky. It can only be looked at with the eyes of the under-

IT is much easier to correct typographical errors, while the type is on the galley, than when locked up in the form. So is it much easier to reform mankind on earth than on the other side of Jordan. As the earth life is simply the primary department in the school of human progress, it would be well for all the scholars to improve their education in plain truth, as now coming from the spirit world, than-to lull themselves into fancied security, under the specious plea of dogmatic shams.

CAMP MEETING .- The subject of making arrangements for holding a Spiritual camp meeting. that can be freely reached on Sundays, as well as other days of the week, from Philadelphia, is worth consideration at the present time. Camp meetings of Spiritualists in the Eastern States and part of the Western country, are always largely attended, and written or done by spirits through mediums. Mr., the largest of them, in regard to numbers, as well

THE Medical Press and Circular, published in England, has republished the stale story that there are "thousands of lunatics in the public asylums of the United States" who have become such, entirely owing to their faith in Spiritualism. Certainly the proprietors, editors or publishers of that paper must be laboring under that "diseased faculty of wonder," which resulted among those eminent persons who attended the public seances of Petticoat Bishop, that "cute Yankee," that made the Lord of the council sick. If there is no soothing syrup in England, the afflicted parties there had better import a quantum sufficit from America.

PHILADELPHIA CHARITY.—The sick diet kitchen under the superintendence of Rev. Samuel Durborrow, is supplying the sick poor of the city, from its rooms, at 411 Spruce street, with nourishing food, such as broths, gruels, jellies and other preparations known under the general name of invalid diet. The kitchen is a dispensary, not of medicine but of sick diet, and it largely supplements the charity practice of the physicians of Philadelphia, whose requisitions upon it are promptly filled without further investigation, since the certificate of a reputable medical practitioner is deemed a sufficient guarantee. During the year 1878, 35,253 such requisitions were filled, averaging almost 3000 per month. The aid of the benevolent is solicited to sustain this beneficent work.

ORTHODOX.—Bishop Haven at the recent Methodist Conference in New York sounded the keynote of orthodoxy as follows: "The only consistent theologians in the world are those who believe in everlasting hell of fire and brimstone, or something worse. This namby pamby milk and water 'liberal' Christianity of the Beecher stripe is nothing but a bundle of wretched inconsistencies and indefensible postulates, an emasculated nondescript, comparing sadly with that bold, honest, consistent Christianity of the orthodox stripe, that with a courage worthy of its convictions, refuses to allow heretics to demolish the foundation of the church and decapitate the devil who is its chief corner stone." Here will be seen "an admission that the devil is the chief corner stone of the church." It is probably necessary to preserve the health, strength. and prosperity of his satanic majesty, in order to keep up the status of the infernal regions. Just

THERE are two articles published on the fourth page of this paper, to which we invite the especial attention of the reader. One one of them is a sermon, full of fire and brimstone, preached to Sunday-school chrildren thirty-nine years ago, in London, England. The other, in the adjoining column. is an inspirational address delivered on last Sunday, by Mrs. Nellie J. T. Brigham, in New York. Compare the dogmatic assertions of the former with the high-toned, spiritualistic sentiments of the latter, and then form a judgment, which of the two seems to be the more rational. It will be seen, by a brief selection, in another part of the paper, that even Bishop Haven, while presiding over the Methodist Conference in New York, the other day, rekindled the flames of hell fire and brimstone, or something worse. Spirits which have left the physical or earthly bodies, are continually coming back to mortals, proclaiming that Heaven and Hell are conditions and not places, and these stubborn facts of course crush out such theories as advanced by the orthodox leaders who still insist on keeping in the old worn out ruts of past ages.

"THE TABLE OF THE LORD.—There is one thought connected with the Lord's Supper on which we love to meditate—one of the many sweet aspects which it presents to the believing heart. This is the presence with us at these scenes of high and heavenly enjoyment of those glorified ones who once sat by our side and have now gone from us. Heaven is not far off; and where would these our friends and companions, withdrawn a little while from our sight, more readily throng about us, contemplate us with intenser interest, than when we gather around the table of our common Lord? There is another thought. We all want to gain strength from this occasion-how shall we do it? in what direction shall we look for it? God works through means in the spiritual as well as in the

The above is from Howard Crosby, D. D., one of the editors of the Christian Union, New York. It was published in that paper of Saturday, April 12th, M. S., 32. The above article, though somewhat spiritualistic, is equivalent to the preaching of St. Paul, who differed very much from the preaching of Jesus. The former advocated "faith" without works, and the latter faith with works. That's just the difference between the two leaders. Now there is no doubt about the reverend gentleman who wrote the above article giving exact expression to his feelings. It was simply an act of faith on his part, but not of work. Jesus set the proper example at a table, at which He spoke prophetically, and He certainly preached work as well as faith; therefore if such devout brethren as Mr. Crosby and his colleagues were to form themselves into a seance around a table for the development of spiritual phenomena, it is probable they would hear raps, which, upon further investigation, would be found to convey intelligence still further invesgation would prove progression, certainly, and the closing question of the above quoted paragraph, "What means shall we take," would be entirely unnecessary. Try it, brethren. IF NOT SPIRITS, WHAT THEN-WESTERN

SCENES.-Mr. John Commons, editor of the Winchester (Ind.) Herald, recently visited Terre Hante. Indiana, and attended Spiritual seances, given a Pence's Hall, by Miss Laura Morgan and Mrs. Stewart, under absolute test conditions. The result of the visit is summed up in a creditable narrative of facts, occupying two columns of his paper, which were republished in the Terre Haute Evening Mail. It is the dnty of an editor to record facts for the in formation of the public, on any subject of general or popular interest, and in this instance, Mr. Commons, has set an example, worthy of the emulation of the Philadelphia and other Eastern editors, generally. The description of the scenes at Pence's Hall, are graphically presented. They were of most marvellous character. The audience was composed of sceptics, semi-sceptics and radical believers in Spiritualism, but there must have been harmony among them, in order to faciliate such astounding results. Spirits of different forms, style. manner and customs, appeared in full view, in a olerably good light. One emerged from the cabinet, and, taking a seat alongside of the performer at the piano, treated the assembly to a song; a practical exemplification at least, of a musical "voice from the spirit land." Another thrilling scene was presented. Two Indian squaws, apparently twelve and fifteen years old, selected partners from the of chronic diarrhoea by the Doctor in 1865, with audience, then the music began, and a dance was indulged in. Presently the daughters of the forest glided away like meteors, and were seen no more. They were happy. The editor, of course sceptical. in conclusion, says:

"Thus we have attempted to give a plain and ruthful narrative of a few of the many wonderful phenomena witnessed on this occasion, transmitting as far as possible, the feelings and emotions exper-ienced on beholding them. That these appearances are what they purport to be, spirits, we are not prepared to affirm; neither would we be willing to con radict the opinions of others with more extended opportunities of observation, who do affirm. We fore leave the question just as we commenced

Lectures, Mediums, Brief News Items, &c.

There is a fully developed spiritual flower at Bishop Ames of the Methodist sect is dauger-

It is thought that good test mediums would do well in Manchester, England.

The Legislature of Vermont, has passed a law reventing church organizations holding The cremation project is again agitated in London. Sir Henry Thompson, of London, is chair-

The old and young folks greatly enjoy the spiritual sociables in Crane Hall, Santa Barbara, Cali-

The second Adventists have fixed the 11th day of next July, when they are to wing their everlast-

Rev. W. H. Straus, of the Christian Church, Corydon, Indiana, is a physician. He is formally accused of Beecherism.

Rev. S. L. Tyrell, of Fox Lake, Wisconsin, writes strongly in favor of a thorough investigation of Modern Spiritualism.

The best way to escape that "diseased faculty of wonder" is to investigate Spiritualism calmly; be sure to avoid inharmony.

Excellent physical manifestations are reported as having taken place at Mr. Clarence's scance, at 73 Saltown Road, Brixton, England,

Mr. T. Dobson reports very powerful physical manifestations as having occurred at a seance given by Mr. R. Brunskill, at Bishop Aukland, England.

more liberal towards Spiritualism, which is considered gratifying evidence of a change in public The "Atlantic City and Brigantine Steamboat

The press of Heywood, England, is getting to be

Company," are having a fine steamboat constructed to make regular trips between those two places during the summer. Mrs. Katie B. Robinson, of Philadelphia, celebrated trance test medium, is on a professional visit

to the city of New York, where she purposes to remain several weeks. The one hundred and thirty-sixth anniversary of

he birth of Thomas Jefferson was celebrated on

Easter Monday at Charlottesville, Virginia, by pubic parades and other demonstrations. The Atlantic City Review says there were shocks of earthquake a short time ago, which were distinctly felt at Pennsgrove and Salem, New Jersey.

Houses and dishes shook for a minute. Rev. M. G. Bullock, a Methodist clergyman, of Oswego, N. Y., is on trial for heresy. He believes that punishment in the after life may be for reformation, not merely for eternal vengeance.

Mrs. C. B. Bliss is sojourning at Washington. D. C., where she is giving satisfactory seances to umbers of educated ladies and gentlemen who hail from different sections of the United States.

The Presbyterian Board of Education is short of funds. Instead of putting implicit confidence in the "Lord," they make an earnest appeal for filthy lucre to the amount of \$20,000. Trade dollars will pe received at par.

Mr. and Mrs. Loomis, of Vernon Place, Bloomsoury, London, mesmeric and healing mediums, intend to pay a visit to America, in a few weeks. Mrs. Loomis has the reputation of being an excelent clairvoyant.

At a prayer meeting in Maine, recently, the folwas said—it does not appear to be copyrighted: "Lord, thou knowest that Charles Tomp kins has sold poor boots to some of us. Make him do the right thing."

Mr. Harry Evans, physical medium, while seated of the room in which a seance was held on Sunday evening, 13th inst., at his father's residence, on Mc-Illwain street. Spirit lights appeared.

Mr. and Miss Dietz, Mrs. Weldon, Miss Elene Webster, Madame Schneegans, Mrs. Nosworthy, Earnest Lietkins, Miss Dickson, Miss Evans and Miss Leslie-Younge took part in the celebration in the Cavendish rooms, London, on the 2d inst. Brother Beale, of Wallingford, Conn., and Brother Howland, of Islip, are charged with something

not named. The subject was brought to the notice of the New York East Methodist Conference, and referred to a committee to avoid publicity as much as possible. A sentence of the communication from Julia H. ohnson, published last week, should have read.

'As age advanced in certain phases of the work, I

became an individual sharer." Also, "the gifts of the spirit would return," instead of "gifts of the After the delivery of a trance address at a crowned assembly at Florence, England, recently, "one very intelligent gentleman said that he had never heard anything like it before. Spiritualism is not dead

in Sheffield, as some seem to think; the work is reviving." Spiritualism is one of the few immortal things not born to die. Mrs. Owenslagle, of Portland, Oregon, was taken suddenly ill, recently, and it was supposed that she lied. When the funeral was about to move, a light moan came from the coffin. It was found hat the woman was alive. At the last accounts she had fully recovered. The moral is, be sure a body

s spiritless before burial. The German courts have indicted a number of persons for alleging that the Virgin Mary appeared o some children in a wood near Marpoigin, Germany, in the year 1876. Why not? virgin appeared to St. Ignatius, St. Peter, of Nola, St. Agnes, and others, all of whom are canonized in the Roman Catholic Church.

The Czar of Russia was shot at several times, while taking a leisure walk near his palace on Easter Monday morning. The would-be assassin was named Skoloff. He shot a detective in the iaw, was then knocked down by a gentleman and ecured. The Czar, at noon, went to the cathedral. and for preserving his life, returned thanks to God.

Mr. Moody, the itinerant preacher, says that persons who have an appetite for drinking ardent spirits, can't relieve themselves of it unless they have "Christ in their hearts." To which the Baltimore Standard implies that four hundred millions of Buddhists must be of this standard, as it is noorious they are free from appetite for strong drink. Moody ought to study history.

Mr. William's Saturday evening seances, at 61 Lamb's Conduit street, England, are crowded with distinguished visitors, and the manifestations are of an extraordinary character. A spirit, at a recent seance, addressed, in direct voice, a Dutch gentleman present, in idiomatic Dutch, impossible to have been acquired from books. It thoroughy satisfied the visitor of the identity of the spirit.

Dr. and Mrs. H. S. Phillips, the well-known healing and test mediums, will remain at 1340 South Fifth street, until May 1. In addition to the seances each week, as per card under head of "Philadelphia Mediums," they will hold a healing and developing circle on Monday evenings. Persons can get evilence through their own senses and statements of others in circulars of the wonderful gifts of these mediums. One of the many certificates is that of Oliver Bliss, of Sicklertown, N. J., who was cured only one treatment.

The Spiritualists and Liberalists of Central New York will hold their second annual re-union in Music Hall, West Winfield, N. Y., on Saturday and Sunday, May 24 and 25, M. S. 32., to begin at one clock in the afternoon. J. Frank Baxter, celebrated medium and vocalist, Mrs. Cornelia Gardner, of Rochester, N. Y., and other prominent speakers, will take part in the celebration. The anniversary committee consists of S. W. Peck and F. A. Ely, of Deansville, N. Y., and L. D. Smith and E. F. Beals, of West-Winfield, N. Y. These gentlemen desire to extend an invitation, through MIND AND MATTER, to the Spiritualists and Liberalists everywhere, to be present on that occasion. The prices for boarding will be reduced.

BY J. M. PEEBLES.

EDITOR OF MIND AND MATTER:

Those who do not know the difference between the terms pre-existence, incarnation and re-incarnation; or if knowing and comprehending the difference, are not sufficiently conscientious to make the proper distinctions in their writings, I have

nothing to say. Those who are gifted with a flow of coarse words and troubled with a constipation of ideas—those who in treating of the momentous subject of pre-existence in its bearings upon immortality—deal in dogmatism, assumption, and even personal abuse, are at liberty to pursue their chosen course. The roadway is wide, and they may occupy the whole of it. I shall in no way molest or notice

Personally I respect all forms of sincere inquirv. I honor the thinker and respect his honest thought. Problems of transcendent importance are pressing upon us for solution; the beginning of life on the globe; the origen of races; pre-existence; re-incarnation; immortality—ull these and others, remain, measurably at least, open questions. They have not been settled in accordance with the theory of any school by the unanimous consent of mankind. Neither science, philosophy, nor religion has yet reached that supreme attitude, where, individually or collectively, they can pronounce infallibly upon any of these questions. In the meantime people of different temperaments will necessarily have their

beliefs and predilections. If I were a rigid materialist I would nevertheless respect the idealist and speculative thinker. Socrates, Plate and Behmen of Gerlitz, Swedenborg, Carlyle, Emerson. Alcott and Harris of St. Louis, enlighten and lift humanity to imperial atitudes, though they fail to deliver their burning thoughts in what are denominated modern scientific formulas.

If I am a dreamer, a mystic, a metaphysician, I will yet respect the intellectual toils of such factgatherers as Darwin, as Lankester, the persecutor of Dr. Slade and Hæckel, who, in that new work 'The Evolution of Man," p. 99, says:

"It is most unfortunate that the imagination of this gifted naturalist" (Mr. Wallace) "has since become diseased, and that he now only plays the part of a Spiritualist in the spiritualistic society of Lon-Beautiful is that charity which thinketh no evil

-that candor which can respect the honest convic

tions of others. Individuals favoring the Darwinian school materialism and believing derivative personality ask for facts in proof, of pre-existence, by which they doubtless mean facts addressed to the perceptive intellect. But I submit that facts of the sensuous order are quite incompetent to prove or dis prove truths which address themselves to the highest reason. To me the facts of consciousness and intuition are more authoritative and imperial than those appealing to the fallible senses.

Scholars, thinkers and metaphysicians of all schools recognize those orders of evidence which may be competent to influence the judgment. Evidence addressed to the senses.

Evidence addressed to the conscions under standing.
3. Evidence addressed to the higher reason in

the form of axioms and intuitions. The demand for facts of external observation in proof of those higher truths of relation and of consciousness which can only be apprehended by the higher reason, will not be gratified, at least, in the present condition of humanity. The problem of pre-existence is included in the provinces of mental science, metaphysics and religion, rather than in that of the physical sciences. Science may afford important aid by revealing the laws of movement; but its sphere being limited to the order and sequence of phenomena, it can never reveal the nature of things in themselves.

INDIVIDUAL BELIEFS:

For a full score of years I have been a believer in pre-resistence, considering this world a sort of hotel for so is on pilgrimages, a sort of school for culture and disc pline, a realm for observat on and the treasuring of experiences. And saving of the teachings of the spirit, Asron Knight, upon this subject, and the quite general testimony of other exalted spiritnal intelligences, favoring pre-existence, there are intuitions, reminiscences and general principles upon which the doctrine may be fairly predicated. First. The persistence of the idea in history. Herhert Spencer well remarks that the value of an opinion is to be found in the degree of its persist ence. For example, the ideas of God, the soul's immortality, and a heaven of blessedness, have sucvived empires, thrones and races. They may be accepted, therefore, as foreshadowings, or rather, as the synonyms of ultimate verities. And so the belief in pre-existence is not merely an occasional opinion of antiquity, but is as ancient and persistent as the beliefs in God and a future existence.

Many of the most enlightened minds of all ages and countries have taught that man's conscious self-hood is as much a matter of the past as it is to be of the future. Pythagoras, the founder of the Italic school of Greek philosophy, professed to have a distinct remembrance of a previous life or lives.

Plato believed that all the knowledge of laws and principles we seem to acquire in this world is simply a recovery or reminiscence of knowledge which the soul possessed in a previous state of existence. Readers of Plato will remember the reference to "Meno." where Plato introduces Socrates as making an experiment, by way of putting a series of questions to a slave of Meno, eliciting from the uneducated youth a geometrical truth. This done, Socrates triumphantly observed to Meno, "I have not taught the youth anything; but simply interrogating him, he recalled the knowledge he had in a previous existence." Plato further taught that all ideas, types and ultimate forms both precede and succeed their material embodiments.

PHILOSOPHERS WHO TAUGHT PRE-EXISTENCE.

The magi of Persia, the priests of Egypt, and the Brahmans of India, the Buddhists of the East, each and all held to some form of the general doctrine. Jesus recognized his own pre-existence when he spoke of the "glory he had with the Father before the world was." Again he said: "Before Abraham was I am. Ammonius Saccas, founder of that school of

ecletic philosophy known as New Platonism, and among whose disciples were Longinus, and Origen was a believer of pre-existence. Plotinus, an eminent Greek philosopher, an adept

in the doctrines of the Oriental sages, and a teacher of philosophy at Rome from 245, A. D., until his death, was an advocate of pre-existence. Proclus, a student of Olympiedesus at Alexandria, and of Plutarchus at Athens, and for a time at the head of the New Platonic schools, believed in

pre-existence. Apollonius of Tyanna, a Pythagorean philosophe of the first century, venerated for his wisdom by his contemporaries, and whose thrillingly interesting life was written by Flavius Philestratus, was a be-

liever in and teacher of pre-existence. In fact, in all the ages which intervened between r m te at tiquity and the present, thousands of il-

lustrious names appear in testimony to a past as well as to a future existence. Leibnitz, the most profound philosopher of the seventeenth century, held the doctrine of pre-existence as one of his cardinal beliefs. And to-day, in the full blaze of scientific discovery, there are hosts of men tamous for their knowledge of the sciences, and eminent in religious culture, who believe in a pre-existent state of conscious existence. Among these are Prof. Redfield, the author and dis-

England. Nearly the whole body of French Spiritnalists, including such men as Figner and Camille Flam-marion, the astronomer, hold to the doctrine. The great Fourier taught it. The Spiritualists of the Orient; and, to a very large extent, of Continental Europe, accept it.

tinguished physiognomist; Charles and Edward Beecher; C. Groom Napier and Sir Thompson of

WHAT EXALTED SPIRITS SAY OF PRE EXISTENCE.

Conscious communion with spirits, though not proving immortality in the sense of endless exist-ence, does prove a conscious existence after death. And then, those long inhabiting the better land of angelic blessedness, that is to say, ancient spirits almost uniformly teach pre-existence. I cannot this moment call to mind a case to the contrary. It is admitted that spirits of the spirit world differ upon this subject; and further, that the testimony of spirits is authoritative only so far as it corresponds with all the others before-mentioned. Mr. Cole-intuition and the highest reason. Still, the persisting is in no sense a representative advocate of ence of an idea and the potency of intelligent majorities necessarily influence convictions. And I Spiritualist. He is but a wordy and chronic fault-in the front ran meertain that the general tenor of the teachings of wise and highly intelligent spirits upon this subject comes from the U.S. Government, I believe. His a life subscriber,

THE PHILOSOPHY OF PRE-EXISTENCE. | favors a pre-existent state of being. Aaron Knight two hundred years in spirit life, and whose identity I took the pains to establish when in England sev eral years since, teaches, with the "brotherhood of ancient sages, pre-existence in the most positive

THE LOGIC OF PRE-EXISTENCE.

Cause and effect run through all being; and hence, the law of compensating is immutable. And there is, as another has said, "a moral mathematcs." Conscious souls are the subjects of moral law. That cannot be spiritually or philosophically false which is mathematically true, and nothing is clearer than that circles only are endless. Beginnings imply endings. Did the thinking conscious soul have a beginning? Then must it not end? If it begin in and proceed from matter and force, must it not end in unconscious matter, as materialists teach? Does not the straight rod, that has a beginning, or one

end, necessarily have another. Again, if conditions, if molecular action may orm, may create, then, by parity of reason, the inroduction of other conditions and more potent forces may destroy. The physical body, remember is not the man, but the external vesture. The real man on earth is dual, constituted of a spiritual body and a divine soul, corresponding to form and essential substance. Further, man in his inmost being is essentially deific; and being deific, related Something as the crystal drop to the ever-living formation, he must have existed through all the past, and therefore will through the whole future eternity.

[TO BE CONTINUED.]

Try the Spirits. Why was this caution given to the world by St. Paul and others, who have had experience in Spirit

The caution implies that there are spirits, and its enor denotes, that some, at least, are evil disposed. There must, therefore, have been some reason or cause, for this guarding against evil influences which existed in their time as well as now.

Who can doubt that evil influences are at work n the world, when every hour of the day and night, s traught with examples that demonstrate the effects of evil promptings, of various kinds, upon the susceptable beings of earth.

Who can longer doubt that unseen and evil influnces induce the unguarded of earth to drink the ntoxicating draught, and then, when reason is dethroned, and the gently-breathed warnings of purer spirits, cannot be heard by the blunted senses of the inebriate evil spirits, (under such circumstances,) can alone approach to work their ends, and the individual, is, nessarily abandoned, and left to their mercy-when all that is possible, will be urged or prompted by those in affinity; with the victim and he result will be evil deeds, from the lowest to the hight stgrades of debauchery, heartlessness, villiany, and in the end, possibly, madness and self-destruction, by violent means. This picture is not too highly drawn, but far be

ow the reality. True, there are less aggravated forms of obsession, but all such are dangerous, and when spirits attempt to deceive, are untruthful, and teach false hoods that lead from, rather than to a correct life, they should be resisted to the uttermost, as they are no better in the spirit world, than they were

Dying does not improve their condition, and they will find it more difficult to reform there, than here; and ares may elapse before they will be able to work them-elves out of their unhappy condition, and by doing evil deeds there, it is possible for them to sink, even lower in the scale of evil, but, they must eventually retrace their steps, and come out of it, though suffering for cycles should intervene beor it takes place.

It is unfortunate for mankind, that the masses do not know that spirits can and do influence men and women to do evil as well as good.

Let but the masses realize the fact that their spirit friends, who have gone before, can see and know all that they do and think, and the world will become better, as a consequence, when that knowledge looms up in their souls.

Sensitive persons, or mediums are most subject

to spirit influence, and as they generally, do not-understand the true nature of their conditions, nor their powers of resistance, they are frequently imposed upon by spirits, who take advantage of that vant of knowledge regardless of consequences. We would, therefore, say to all mediums, study the true nature of your condition and your powers of resistance. Possessing that knowledge once, you will ever after be able to resist all controls, that are

not in accordance with truth and purity. Resistance will not only be a benefit to you, but o spirits also, who, whether from ignorance or disposition, embrace every opportunity to gratify their passions, by controlling resistless mediums. But when this is taken from them, by refusing to permit such controls they must, necessarily, improve their condition, as the means of gratifying their passions is denied them.

Selfish spirits are always ready to take advantage f the mediums' unconscious condition, and there can be no doubt that all the attempts made to place them in a false light, has been aided and abetted by spirits, as well as men, who equally dislike that rogression shall, in the one case, interfere with heir religious views, or their self-aggrandizement, and by jealousy, upon the part of spirits, who desire to prevent those still upon the earth sphere, from geting up to a higher position in the spirit world than

they are.

The first law of nature, is self-preservation, and ve would again say to mediums, study your condition, and your natural powers. In a word, be yourselves! Resist all influences that are evil, or bring with them unnecessary conditions of suffering which may harrass you through life, and you will not only convince the world that spirits do commune with mortals, but that mediumship is essential to its possibility, and will eventually regenerate both worlds, and vindicate yourselves. WM. BAKER FAHNESTOCK, M. D.

Lancaster, Pa. We most fully coincide with Dr. Fahnestock in he views above expressed, and most heartily join with him in urging them upon the attention of all persons whether Spiritualists or Anti-Spiritualists.

CORRESPONDENCE.

EDITOR MIND AND MATTER: As a specimen of Spiritualistic criticism worthy

of the palmy days of Jack Bunsby, the following from the Vineland (N. J.) Independent will do. The sapient writer is entitled to a brace of leather

"The able and cultured advocates of Spiritualism, among whom may be mentioned Brittan, Denton, Davis, Peebles, Coleman, Mrs. King, etc., who have received but a meagre support from the rank and file of Spiritualists, have very often been at variance with the teachings from the 'other life' through Mrs. Richmond et al. In by far too many cases the tail instead of the head of the Spiritualistic movement, has been allowed to represent the cause."

One would suppose from its brilliancy, that the above was from the R. P. Journal of Chicago. It certainly appears there in its column of selected items, and one might safely conclude that its interpretation came from that office. The statement in itself is full of falsities. The writings of Dr. Brittan have always found a ready market and ommanded a good price. He seldom writes but what he gets paid for it. Prof. Denton usually draws larger houses at his lectures than almost any other advocate of Spiritualism in the field. His income from his books and lectures have made him measurably independent. He owns, I am told, a large and elegant estate somewhere near Boston. A. J. Davis must have no inconsiderable sum from the regular sale of his many works. Besides this, he was recently presented with ten thousand dollars, a donation started by the Banner of Light publishers, which, by the way, is very characteristic of them. Of late he has become an associate editor—having a department of his own—of the Religio Philosophical Journal, a position which, of course, nets him something handsome. Prof. Denton is "very often at variance with the teachings" of Mr. Davis, as well as those of Mrs. Richmond. Indeed, Mr. Davis is very often at

variance with himself. Mr. Peebles, who, by his energy and industry, has received enough of this world's means to travel has received enough of this world's means to travel twice round the world, is frequently at variance with all the others before-mentioned. Mr. Coleman is in no sense a representative advocate of Spiritualism. He is as much an infidel as he is a Spiritualism. He is as much an infidel as he is a Spiritualism. He is as words and absonic fault.

writings are chiefly controversal and combative, because he likes this element:

Mrs. King is a lady who has written and published several noteworthy pamphlets. She is an emanuensis for her band of spirit teachers. How well or ill she is paid I never heard. Many of her teachings, though viewed from a very different standpoint from those of Mrs. Richmond, are strangely and wondrously in accord with those of the latter lady.

But this whole of the Vineland Independent squib is intended to cast ridicule upon Mrs. Richmond and her discourses. How far such a medley of mistatements will be likely to influence honest and intelligent minds, who pass the same sense and degree of judgment upon what Mrs. Richmond says that they do upon what is said by those named in opposition to her, and whom this would-be critic would fain have us believe constitute the head and front of the Spiritualistic movement-this is left to an appreciative and discriminating public

> Respectfully thine, PENNSYLVANIA.

BROOKLYN. April 8, M. S. 32. Editor of Mind and Matter:

Am glad to hear of your persistent defense of honest mediums, and your request that dishonest mediums should go back to their churches where they get spoiled. There has been quite a discussion as to the sincerity of the Fancher girl case beween Dr. Hammond, of New York, and the public, who are largely in the majority in her favor. It will be remembered that Hammond (as so alleged) sent her a check for a sum of money, which, if she could read without opening, was to be hers. The insult was refused. To cover up his disappointment he has published a book with the scurrilous title of "Fasting girls." Had Miss Fancher consented to stoop so low as to read his check she could have done so, without doubt, and also read his character, present and past, particularly when he was in the army. When I get settled I will send you my practical views of what constitutes mediumship. The great question for the angels to answer is, what is the requisite physical or spiritual condition by which mediumship in any of its forms is made to exhibit itself through the human body. Respectfully,

THOS. J. LEWIS.

Harry Bastian, the Medium.

Mr. Harry Bastian, the well-tried and faithful nedium for meterialization, in a recent letter, says: I see that John C. Bundy has again made an attack upon me. I will state right here, that I was informed just before leaving Chicago that some one had furnished him with a piece of black muslin taken from the seauce room. How true that may be I do not know; but this I do know, that a piece of black cloth was missing from one of the apertures of the cabinet door, that had been tacked there. The other door has the mate to it. If anybody can use it as drapery to clothe themselves, or any one else, to represent Mr. S. S. Jones or the female figures that materialized in your presence in fleecy white, I will give that person \$1,000, which deposited in the hands of one of the first business men of Chicago. Drowning men clutch at straws and so does Bundy. I will also state that I expect to attend a law suit as a witness against John Bundy in the case of the heirs of the late Mr. Jones, and when this fact is generally known perhaps the readers of R. P. Journal and the public in general will know the reason why John Bundy has tried by every false means, to destroy my good name and reputation I have rightly merited. My address is, North Boston; Erie Co., N. Y. I am ready to hold seauces anywhere. I thank you for the interest you manifest in all true mediums.

"Let Every Man be Fully Persuaded"

Editor of Mind and Matter: There is a matter about which I would like to sav a word, and that is the unfriendly rivalry manifest, by some of our spiritualists and other liberal papers, in regard to matters that so closely only judges of what are and what are not genuine spirit manifestations, as much as to say that the whole spirit world only judges of what are and what are not whole spirit world must come to their terms and work under their lines and according to their doctrine, or they cannot be accredited as working at all for the elevation of humanity. Others, who would make themselves the conservators of our thoughts and actions dictate to us what we may think, read, write, teach, or publish for others to read. My theory is, let every human being, as soon as he or she becomes old enough to think and act, do as they have a mind to as long as their actions work no injury to others. Let parents give their children good, wholesome instruction, and not let proudishness deter them from teaching their children and impressing their minds while they are yet young and impressable with a knowledge of those all-important physical laws which relate to their physical well being. There is more evil existing to-day in the whole civilized world which is directly or indirectly traceable to proudishness on the part of parents than to any other cause. As to the division that are springing up in spiritualist and liberal ranks, it is important that they should be healed. There are thousands upon thousands of human beings who are daily becoming dissatis-fied with old theology. They are finding that it does not comfort with the laws of right and justice, and they are inquiring for the light and knowledge of a better and more rational substitute, and spiritualists should be ready to show them the way to obtain the light and knowledge. This should more especially be the work of our lecturers and speakers and the spiritualist press, and not be bickering over what are and what are not genuine manifestations. Leave that to the management of the intelligences of the spirit world, they are better qualified doubtless to manage that than we are. If there are frauds (and no doubt there are in spiritualism as well as in everything else with which human beings have anything to do), let investigators find it out for themselves, and not let a few wiseacres presume to know it all. All knowledge is not confined to the few. That was a grand saying which says, "Let every man be fully persuaded in his own mind." The wiseacre business is too much like Romanism, where one man does the thinking for millions. I like the spirit in which you propose to bury the hatchet with Rév. Bundy, and shake hands over all past differences. I say let us all shake hands and then go to work for the good of humanity, and we shall all find enough to F. F. FOLLET.

ROCKFORD, Ill., April 7th, M. S., 32.

KIND WORDS.

Mrs. N. R. Brown, of Bangor, Me., writes: " am so thankful that there is one paper in favor of sustaining true spiritual mediums; go on in your good work so ably begun and you will be sus-

F. W. Goodrell, of Meridian, Steel county, Minnesota, writes: "God and angels strengthen and guide you in the good work in which the R. P. Tournal has lost its usefulness and disgusted its friends."

Mrs. Ira Millard, of Arlington Heights, Cook county, IH., in subscribing, says: I find MIND AND MATTER both edifying and instructing, and nope it will meet with success in the good cause to which it is devoted.

Enhraim Meyers, of Rosendale, Mo., says: I like MIND AND MATTER well, and numbers of others entertain the same opinion. Good materializing and test mediums would do well in this Western country, such as Mr. Bastian, Mrs. Stewart and Mrs. Bliss are said to be.

James Lawrence, of Cleveland, Mich., writes: Observing as I have, in your valuable journal, its outspoken and manly conduct; we never more needed such a paper than at the present time; put me down as a subscriber, as I feel you must be sustained and a check put upon arbitrary and discour-teous publications in their treatment, as practiced upon some of the most strenuous supporters of our nost glorious cause, modern Spiritualism.

C. W. Hall, of Rock Rapids, Lyon county, Iowa, in the front rank, but at the head of the column. It seems to me that every subscriber must become

VERB. SAT. SAP.

Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Bobinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she is still at No. 394 Nouth desire her services, that she is still at No. 394 South desire her services, that she is still at No. 394 South Dearborn Street, Chicago, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of anxious inquiry in the promptest manner

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person, through her mediumship, they, never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance effect that is produced, that science takes cognizance

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business, letters \$3.00. The money should accompany the application o insure a reply.

Hereafter all charity applications, to insure a re-PHEREATER All Charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

N. B.—Mrs. Robinson, will hexcafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent

MRS. A. H. ROBINSON'S Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. ROBINSON'S TOBACCO ANTIDOTE.

The above named sure remed for the appetite for obacco in all its forms, is for sale at her office. Sent o any part of the country by mall, on receipt of \$2.00 t is warranted to cure the most inveterate user of the It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this anti-dote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco, Antidote tones up the system and restores it to its normal condition, as ft was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless. Send for circular and testimonials, 394 South Dearnborn St., Chicago, Ill.

ATTENTION, OPIUM EATERS!

Mrs. A. H. Robinson, the celebrated Spirit Medium, has been furnished with a sure and harmless specific enring the appetite for opium and all other narcottles, by the Board of Chemists, in Spirit Life, who the tolds, by the Board of Chemists, in Spirit Life, who heretofore gave her the necessary antidote for curing the appetite for tobacco, and a hair restorative for bald heads. One box of the remedy is usually sufficient to effect a cure. Price \$5 a box. Address Mrs. A. H. Robinson, 394 Dearborn Street; Chicago, Ill. Send lock of hair, and state how long used and the quantity taken; and Mrs. Robinson will diagnose the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows:

Mrs. A. H. Robinson. 334 Dearborn Street, Chicago, Ill.--Words cannot express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have nodesire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recomended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing. I remain yours,

AGNES VAN AERNAM,
Little Valley, N. Y., March 20, 76.

Mrs. A. H. Robinson, 394 Dearborn Street., Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed habit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your ever grateful friend,
T. W. Galloway,
No. 581 Ada St., Chicago.

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JAMES A. BLISS—Developing and Trance Medium, 713 Sansom street, Phila. Developing circle every Tuesday evening, at 8 o'clock sharp. Persons possessing any mediumistic powers whatever. will find them improve by sitting in this circle. Any member of the circle desiring to develope the Materializing phases of mediumship, will be allowed to sit in the cabinet for that purpose and receive the benefit of the influences of the band of spirits that direct the manifestations through Mr. and Mrs. James A. Bliss. Admission 25 cts. None admitted free.

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Mrs Anthony. Medium.

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Male or Female, including Falling of the Women etc. Sure cure with one sitting or more. No woof of Surgical Instruments, PARTURITIOM without pain. Fee \$2.00.

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FOSTSTEPS OF ANGELS. "And she sits and gazes at me, With those deep and tender eyes, Like the stars so still and saint like, Looking downward from the skies."

"There is no death, what seems so is Transition, This life of mortal breath, Is but a suburb of the life elysian, Whose portals we call death."

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Griginal Poetry.

A FASHIONABLE SANCTUARY.

T. P. NORTON, OF CHESTER, PA; How vast the change since Jesus taught, His humble words of love, And found the woods the fittest place

To lead his thoughts above. A palace for a temple now; Where all is pomp and show, With towers and minarets above, An auction room below.

Gay tinsel decks the altar piece, With "Brussels" on the floor, A nabob in the pulpit stands,

A Lazarus at the door. A fashlonable theatre, With piety for show, The play a sacred travestie;

On "God to man below

A place where wealthy Pharisees Would hide their wilful sin; (But where the humble Publican Scarce dares to venture in.)

Presuming full on "Boundless love" As proof against "the rod." Although their carnal love of self Transcends their love to God.

A school to nature, war and strife, Where Christ is seldom seen; Where Judah's angry God supplants The peaceful Nazarene.

Where merit takes a lower seat, And dunces claim the prize; While thieves by hanging near a cross Secure the Paradise. A place for shows and lotteries,

A sight the Master grieves; Whose house is often turned again Into a "den of thieves." A palace car to Canaan's land,

Above the plebian way: Which lulls the passengers to sleep And leeds their souls astray. A court for self's devoted shrine;

Religion's market place;

Where wealth would fain monopolise All "stock" in "saving grace." Where silks and satins trail along

The consecrated floor While rags scarce hide the nakedness Of honest laboring poor. If riches, pride and vanity,

Secured a heavenly home, The rich would take their evils there And heaven a hell become.

THE WHITE ROBES.

A TRACT FOR SABBATH SCHOOL CHILDREN.

This is the title of a small sized pamphlet, of 32 pages, printed by James Nisbet & Co., Berners street, London. It is an exact copy of a sermon preached to sabbath school children, September 13, 1840. The name of the preacher is not given. The baleful influence of such preaching is felt among he adults of the present generation, and the same is likely to continue, as long as the tender minds of children are filled with such atrocious ideas. Parents should carefully read this, and then apply the proper remedy to have such an education abolished for the sake of their own little ones, who are spirit-ually likened unto the "kingdom of Heaven."

"What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that slitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—Rev. vii. 13-17.

MY DEAR CHILDREN :- You have perhaps read the Pilgrim's Progress; and you remember that when the pilgrims came to certain mountains called the delectable or delightful mountains, they saw through a glass the glory of the heavenly city to which they were going. You remember also that before Moses died, God took him up to mount Pishows gah, and showed him the land of Canaan lying before him in all its beauty. Now this book of the Revelation is just like these delectable mountains it is just like Pisgah. It shows the glorious land that is afar off.

When good Mr. Rutherford was dying, he cried out, "Glory, glory dwelleth in Immanuel's land."
Now this book and this passage show you not merely Immanuel's beauty and glory, but the glory of Immanuel's city, the glory of Immanuel's kingdom, the glory of Immanuel's land. Oh, if you but saw the glory of that country where He reigns, you would long to be there; you would weary of being

The people that John saw in heaven were the saints (verse 9); a great multitude that no man could number, out of all nations on the earth, and of all generations from the beginning. There would be righteous Abel, and Seth, and Enoch, and Noah, and Abraham, and Melchizedec, and Moses, and Joshua. All the prophets would be there, Isaiah, Jeremiah, Ezekiel, Daniel, Elijah, and all

The apostles would be there, Paul, and Peter, and James, and others who were all gone to glory before John was sent to Patmos and wrote this wonderful book. Oh, what a company! Holy, happy, glorious! Would you not like to be with them—safe in glory, too,—far away from the wicked company of a sinful world like this? But let us notice four things about these saints in glory.

I. How they are clothed. They have white robes -whiter than the snow, purer than the wool, more shining than the sun. It is said of the Levites (2 Chron. v. 12) that they were arrayed in white linbut the raiment of the saints is whiter far than theirs. It is said of the angels who appeared at the resurrection of Christ (Matt. xxviii. 3), that their "raiment was white as snow." Such are the robes of the saints above! It is said of Christ himself on the mount of transfiguration (Matt. xvii. 2), "that his raiment was white as the light." Such are his people's robes, for he clothes them with his

Once they were as filthy as any, as black as any, but now they are white. In Zechariah (iii. 3-5) we read how God took off the filthy garments from Joshua the high priest, and put clean linen upon him. Such is the change that must take place in every soul. No tongue can tell how filthy a soul is by nature. It is as black as hell itself. When Mr. Whitefield was preaching to the Indians about their sinfulness, he told them that "their hearts were as black as their faces." So it was with these saints in heaven at first. They were no better, no purer than others. But now how different! Once their souls were unholy, now they are holy. Once their robes were black, now they are white. Oh how white, how pure, how perfectly beautiful! Ah, my dear children, it must be so with you! You must be changed, too. You must be made clean and white. You must get Christ's glorious dress; you must be made beautiful with Christ's perfect beauty, before you can join that holy, happy

II. What makes them so white. It is said "they have washed their robes and made them white in the blood of the Lamb." It is this that has taken out all the stains of sin, and made them so white. and fair. Nothing can make a soul clean but the blood that cleanseth from all sin. It is in the fountain opened for sin and for uncleanness that we must wash our sins away. I was once conversing with a dying woman, and among other things she "People say there is nothing whiter eaid this: than snow, but I think there is one thing whiter,

and that is, 'a blood-washed soul.'" It was the blood that flowed from Calvary that made the robes of these saints so white—the blood of the Lamb of God that taketh away the sirs of the world. Oh, my dear children, would you not like to be as white as they, as holy as they? Then you must go and be washed in the same fountain; you must go and be sprinkled with the same blood. e will make you clean. Oh, put up this prayer just now—"Lamb of God wash me, and I

hall he clean. HI. Where they are, and what they do. I. They are before the throne of God. What a glorious

place to dwell in! More glorious by far than the palaces of kings. What an honor to stand before the throne of the King of kings! Some of them when on earth had not where to lay their head. Some of them were cast into dungeons; some of them lived in mountains, and dens, and caves of the earth. Now they are in the New Jerusalem; in their Father's house with many mansions, in the palace of the King, and standing as kings them selves with crowns upon their heads, and palms in their hands before the throne of God! What a

mighty, what a blessed change to them! 2. They served him day and night in his temple. They are not only kings, but priests too, like Melchizedec. They stand in his temple forever, and go no more out (Rev. iii. 12), they praise him without ceasing. They serve him without growing weary, day and night; for, O eternity's too short to utter all his praise. How different are they from most of you! You are soon weary of serving God. You are soon weary of praise, soon weary of prayer. You are weary of your Bibles—weary of the Sabbath,—weary of hearing about God for a single hour. Oh how unlike you are to those who serve him day and night; who rest not day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. How unfit for heaven if you are thus so soon weary of God! That holy man, David Brainerd, who was a missionary to the North American Indians about 100 years ago, mentions in his account of himself, that often, when forced by the weariness of his body to go to rest at night, he grieved to think that he could not want sleep, that he might pray the more. How unlike you are to him!

3. God dwells among them. He who sitteth on the throne gathers them all around him as a father gathers his family at night round his knee. They are "forever with the Lord." They were pilgrim here, now they have gone home to God. They behold his glory; they are full of his love; they live under his smiles; they see his face, and his name is in their foreheads (Rev. xxii. 4). Are you not all saying, O that I were there!

IV. How happy they are. "Blessed are the dead that die in the Lord." They are the happy "Blessed are th ones, their race is run! Former things have pass away. Their winter is past, the rain is all over and gone. All that they suffered upon earth is only remembered like a dream.

1. It is said, "they shall hunger no more, neither thirst any more." They were often hungry here, often thirsty, often faint and weary; but all these sufferings are over now. They have reached the city of their God, "Jerusalem, their happy home. There they have the tree of life to feed upon, which is in the midst of the paradise of God, and the hidden manna which is given to all who overcome (Rev. ii. 7, 17). There they drink out of the fountain of life. What a change to them! They had come out of great tribulation, having nowhere to lay their head, no one to give them food to eat, or

water to drink (2 Cor. xi. 27).

Now they know none of these things. These light afflictions were but for a moment. They are all over now. When good Mr. Baxter was dying, one of his friends asked him how he was, he answered, "Almost well." And soon after he became like these saints, not only almost, but altogether well, for he slept in Jesus. Happy saints! no man could count your numbers, and no man can count

Happy children who are already safe folded in their Father's arms above! Happy children, who are on their way to their Father's house, travelling to Immanuel's land! Oh, poor unhappy children, who are still like sheep going astray,—wanderers on the way to hell! Oh, what a place must hell be, if earth be so full of sorrow! All the sufferings of earth are nothing to the torments of the There they are hungry, but never feed; they are thirsty, but have no water to drink; they are weary but never rest; they say, 'Oh, when shall my torment cease? Oh, when shall these flames grow cool? but the torments are for ever, and the flames are never quenched! 2. The sun never lights on them, nor any heat.

They have often been scorched with the sun-muny of them had been burned to death in the fire. But now the sun shall not smite them by day, nor the moon by night, neither shall the flame kindle upon them. The land in which they dwell is Immanuel's and, and they have no need of the sun at all for He himself, is their everlasting light. They need no candle, neither light of the sun; and there is no night there, for the Lord God giveth them light (Rev. XXI, 23). I read, sometime ago, of death of a little girl—a Sabbath scholar, who in faith. It was evening when she lay dying. The setting sun streamed in upon her head and fell upon her dying eye. She looked calmly up and said, "I shall see that sun no more.' Nor did she see it for ere it rose again she had slept in Jesus. But she had gone to the city where they need no sun. Hap-

She sleeps in Jesus, and is blest; How sweet her slumbers are. But one thing you must remember, my dear children; though there is such a sun to scorch, and such flames to burn us on earth, these are nothing to the lake of fire and brimstone. Oh, who can dwell with the devouring fire? Who of you can dwell with the everlasting burnings? Oh, flee from

the wrath to come! 3. The Lamb feeds them, and leads them to living fountains of waters. Jesus who loved them and washed them from their sins in his own blood, still watches over them. And the good Shepherd who took them for his sheep on earth, and gave his life for them, still cares for them as his sheep in heaven. The same Shepherd that lead them through this wilderness, leads them through the golden streets of the New Jerusalem. He makes them lie down upon the green pastures, he feedeth them among the lilies. Song II, 16th. It is out of Christ's loving. hand they feed; it is his gentle hand that leads them on. He goeth before them and they follow Himthey follow the lamb withersoever he goeth, and they sing all the while the song of the Lamb. drink out of the pure river of the water of life, clear as crystal, proceeding out of the throne of God and

of the Lamb. Rev. XXII, 1.
4. God wipes all tears from their eyes. They often wept on earth, they never shall weep again. They wept for their sins; they wept when death parted friend after friend from their side; they wept for the souls of others; they wept for the dishonor done to the name of Jesus; but all such weeping is done, all sorrow and sighing have fled away. Their eyes were dim with trouble. God brightens their eye and removes all dimness. Their foreheads were wrinkled with care, God smooths off every wrinkle from their brow. Their faces and cheeks were foul with weeping, God wipes all off with his own hand for ever. As a mother takes her weeping child into her arms, and dries up its falling tears, so does their God to them. "As one whom his mother comforteth, so does God comfort them." Ah, my dear children, how often have you wept on earth; how many tears have you shed since you were born? You have many things that make you weep, many things which make your young hearts sore till they are like to break. But if you are children of God, your tears will soon be done. There is no. weeping in heaven. There are no tears ever fall from the eyes of angels; no tears ever fall from the eyes of the saints; no tears ever stain the golden pavements of the heavenly city. They sing there, but never weep. They praise, but never weep. They shout for joy, but shed no tears! Their death-bed tears were the last they shed, or shall shed for ever! My little children, would you not like to be with them? But this brings to my mind another place very unlike this, and other souls very different from these; that place is hell, these soul the souls of the lost. There, it is said, all is weeping and wailing and gnashing of teeth. There nothing is heard, but the loud and bitter weeping of lost souls. Oh what burning tears are shed in hell! Bitter as are the tears of earth, they are nothing to the tears of hell. If this world be a vale of tears, O what must hell be! They fall in floods, yet they cannot cool the heat or quench the flames. And there is no hand to wipe them off. For who would do it there? Would Satan do it? No, he mocks their weeping. Would their lost companions do it? No, alas! they have too many of their own to wipe away. They must weep for ever and ever. Oh! my dear children, is it possible that any of you who are now sitting so peacefully before me on these seats should ever be weeping in hell, that any of your voices, that have been sweetly rising in praise, should ever be wailing there? And yet I fear it will be so. Yet it should not—it need not. Why should you not all be saved. Turn ye, turn ye, why will ye die? There is room in heaven for There is bread enough in your Father's you all. house and to spare. There is love enough in your father's heart for all—room for little children—

ter than the cities of this world? And, oh! is not heaven far better than hell? Come in, come in! Eternal glory thou shalt-win!

bread for little children-love for little children!

Oh, will you not enter in? Is not heaven far bet-

ter than earth? Is not the New Jerusalem far bet-

which I do entreat you, my dear children, to remember. May the Holy Spirit write them on your to work from the centre; it draws atoms together memories, and seal them on your souls.

1. You cannot get to heaven without the white

robes. You are not suppose that you will get them after you get to heaven. No, you must get them here before you go to heaven. It is here that you must be washed, it is here that your robes must be made white in the blood of the Lamb. It must be done now! A little girl, of whom I heard from a friend, was awakened and made anxious about her by hearing a minister say at a prayer meeting, "A soul must be pure and without a spot before it enters heaven." Nothing that defileth shall enter there. You must have the white robe before you can go into the company of saints and angels. You must have the new heart before you can sing the new song. You are auxious to get fine clothes for the body, but though you had the finest that man could give you, they would not fit you for heaven. You must have the blood-washed robes! And yet I fear there are few of you have them,very few among all the hundreds that are now before me. If you forget God, if you do not love Christ, if you lie, or cheat, or swear, or steal, or break the Sabbath-day by being idle, or by walking, or by staying at home when you ought to be at church,-then you may be quite sure that you have not yet had your robes washed white. You have still the old heart, the filthy soul. You are still the devil's children, and still wearing the devil's clothes. And if so, you cannot get to heaven as you are. Oh, how sad, how awlful, is the state of those children whose sins have never been forgiven -whose souls have never been washed clean in the blood of Jesus! The door of heaven is shut against them. Hell is ready to receive them for ever! 2. None but Christ can give you these white robes. Nothing but the blood of Jesus can wash your soul white. It is vain for you to try to cleanse vourselves. Can the Ethiopian change his skin, or the leopard his spots? In the Pilgrim's Progress we are told of a place the pilgrims came to, where their guide showed them a man trying to wash an Ethiopian white, but the more he tried it the blacker he became. So it is with us when we try to make ourselves clean instead of going to Christ to be washed in his blood, and receive from his hands the white robe, the wedding-garment, the fine linen clean and white, which is the righteousness of the saints. You cannot make these robes; nor can you buy them, Christ has made them for you. Christ has bought them for you. Christ offers to put them upon your poor naked souls! 3. Christ is willing to give you them just now Though you cannot make them, and cannot buy them, still you need not want them for a single moment. Yoe have just to go to Christ for them, and you are sure of getting them. He wants you to do this, for he says, (Rev. iii. 18), "I counsel thee to buy of me gold tried in the fire, that thou mayest e rich; and white raiment, that thou mayest be lothed." And he wants you to come just now! Oh, my dear children, come just now, for you may die before this sermon is done! A minister was once preaching to a Sabbath school in England. When he was preaching a thunder storm came on; the lightning struck a tree outside the church, so that it fell through one of the windows, and alarmed the people. But there was one little girl, whose heart God seemed to have touched, who stood at the foot of the pulpit, and continued to gaze upon him. He went to inquire for her next day. She had been wanting to go to a fair before she heard the sermon, but now she would not go. She said, "I don't want to go to the fair, I want to get one of the white robes you were speaking of yesterday. The minister spoke to her for a while, and then left her, intending to call next day. Next morning a message came to tell him that the little girl was dead! But she' was ready,-for Christ had given her the white robes before He called her away. Ah, my dear children, are you like her? Are you ready to die to-night, and to lie down in the grave as calmly as you would do in your bed! Have you the blood-washed robes? Are all your sins for-given? Has the Holy Spirit taken old things away and made all things new? Oh, I beseech you, do not delay! Thousands are now weeping in hell because they put off these things for another night.
Do not rise from these seats till you have gone to
Jesus for the precious gift. The soul that lies down
in a Christless bed, may next day be carried to a Christless grave. Christ said to the saints in the church of Sardis, "they shall walk with ree in "Oh, then, come now to him, and you too walk with him in white. You shall stand upon the sea of glass. You shall have palms in your hands, and crowns upon your heads, and shall enter in with Christ through the gates of pearl, unto the glorious city, to be kings and priests to God, and to reign with him for ever! Oh, then, pray ere we close; say, "Lord Jesus, give me this white rai-

SELF-PRESERVATION, OR THE FIRST LAW OF NATURE.

ment-give me it now."-Amen, and Amen."

Poem, "Speak to Me, Mother.'

AN INSPIRATIONAL ADDRESS DELIVERED BY MRS NELLIE J. T. BRIGHAM BEFORE THE FIRST SOCIETY OF SPIRITUALISTS, NEW YORK, ON SUNDAY MORNING, APRIL U, M. S. 32.

Specially Reported for Mind and Matter.]

Oh, Divine intelligence-Our Father, whose love s deeper than the sea, broader than all the infinity of space; prayerfully we lift our hearts to Thee while in the sunshine of this day there is revealed, hrough the chilling air, the promise of brighter and warmer days to come; the promise of buds and blossoms that are to come, when the icy, frosty chain is broken. We thank Thee, that in the light of augel revelation, Thou dost give us hope and promise of sweeter and diviner days. We know, past all doubting and fearing, that soon shall be poured out the life of beauty and blossoming over all the land, and the fruits will be perfected. Through sorrow and care the weary hearts of men are lifted to Thee. And through the sunshine of angel revelation, Thou dost promise the beautiful and the bright beyond. We know that no chain can bind us forever; we know that ignorance will be as a broken chain, when the revelation of truth comes to humanity; we know that care and sorrow shall lift their burdens, bye-and-bye, and that the hearts that have been suffering and disappointed by these conditions, shall learn to be brighter for that which they have endured.

Oh! Father, the world is full of promises, and for these promises we thank Thee. Help us in our aspiration to understand Thy goodness, and the order and the harmony of Thy nature. Teach us to look into all the world and find angel revelations. Oh! Father, teach us while we are here on earth, and may we learn to govern our own natures, for it is better to be the ruler over our own spirit than to be the conquerer of nations. Oh! Father, teach us the nature and the beauty of the higher laws; the laws that rule in the heart; the laws that obey the light of our mortal and spiritual natures. Lift us upward into that certain consciousness of good, that Thy love and wisdom shall endure for ever. Teach us the sublimest of all lessons, the lesson of self-control. Within our souls, oh! Father, teach the spiritual to rule over that which is beneath it. Help our spiritual natures that we may taste the joys of heaven and divinest blessedness. Teach us to be truly grateful for our bless-Teach us, oh! Father, that the mystical book of life is within us; and teach us to read Thy law which is written on the tablets of the human heart. So instructed and inspired, our lives shall become a blessing, and out of all discord they shall rise and melt into the sweetest of all melody divine. So, praying, as the world prays, as the rivers and the ides of the ocean, and the sunshine, and the rising life in forest trees, which shall come in life's blossoms, bye-and-by; as all things in nature pray, so teach us to pray. By every aspiration; by every motive; by every power that dwells within us; seek to uplift ourselves, so in the true philosophy of heaven's harmony may we pray forever. Amen.

DISCOURSE. The first question reads as follows: "It is said that self-preservation is the first law of nature." In that sense can this possibly be true? Is it not a dangerous theory to teach? Is it not the parent of selfishness, and its concomitant evils? The history all the mineral formations beneath you there is a certain law which works in each formation, known of silver, and the ammonia dissolves the chloride.

I shall close this sermon with three remarks, as the law of individuality. It is that law which and produces order and form which you find. In the higher life, and in the life of vegetation, a law of individuality works also. It is that which gives beauty and form to everything that grows. When you reach the animal life, this law of individuality finds another expression, and its expression is, in force or selfishness.

If man did not seek to preserve himself, where would he be? A flower reaching up, seeking for the light, is an illustration of the law of self-preservation. So in the forest trees, troubled for sustenance, intertwining, interlacing their rootlets, when growing ever some great ledge, the little tendrils reach out far over the rocks and find some grooves into which they force themselves and feed rom the gathered dust which they find there. It is the law of self-preservation which makes them reach and climb and feed and grow. So in the animal life, the same law holds good. They seek for their food, for room, that they may have the natural rights that belong to them. It is the law which gives them their identity. When we come to man in the far off past, think how man existed, struggling with the outside world to find a foothold that he might live and grow. All animal life, strong and powerful in its own way, is in conflict with man; but still, man by his muscular strength, and better still, by the development of his mind, has been enabled to preserve his own existence. The first law of nature is the law of life; to live one must be strong, brave. In the far back times, to live on this earth, required people of great strength, and you can see why this law was inevitable. It was the necessity of life that called for t. But as man has grown and gained for himself foundation, a spot large enough to stand upon,to build his home upon; now you look at the law and wonder why it was the first law of nature. Can you not see that it was the law through which philosophy sprung? The law of self-preservation is a good, a beautiful law. It is not dangerous; it is God's law. O! yes, one may say, I can see that as regards the law; but when we come to individual life we are developing our selfishness; we are caring for ourselves; constantly seeking our own. Men may say it is a law which the morally selfish canno observe. Why, friend, don't you know that in your thoughts, good and evil, in this world, may e logically interpreted, to be, that people, in seek ing to obey it, may go to extremes? That which

s good, may lead you to evil. Evil lies not so very far from the possible outside edge of goodness Discord lies near the edge, and happy is he who can keep always on the line. So, in acting upon this law of self-preservation, suppose a person exaggerates his idea of it and becomes selfish, he is eeking for his own good; his own interest. But didn't you ever realize that in this world, the people who seem to be the most selfish are the most blind? The people who are determined to have their own way in everything, are blind, are working against their own interest. If for a little time, here on earth, they find joy in selfishness, it is only for a little time; they are only looking at the dead sea apples that dim the eye, but turn to ashes on the lips. That transformation is very near to them. It may come on earth, if not, it will come to them hereafter. The envious person, striving to injure another, inflicts the greatest injury upon himself. The slanderer, who seeks to ear down the fair name of his fellow-man, is blackening his own life, while he strives to blacken hat of another. His own injury is the greatest. O! friends, if you could see the awful condition of such you would have the deepest pity for them, instead of the great condemnation you now sometimes have. Those whose hearts are overflowing with bitterness, whose words are like sharp-pointed arrows, aimed at the very inmost hearts of other eople, what are they doing? They are acting selfshly. Selfishness says: "Take care of yourself. There may be after pleasure, that comes to them when they see the anguish that comes to another. But it is bitter evil that is planted in their own soul, and it will grow up and blossom, and every leaf of its flower will be full of sorrow and anguish for him who planted it. The true law of self-preservation, taken into spiritual things, while it takes care of the moral, commences in the right way. It will say to you: "Preserve yourself from sorrow; preserve yourself from wrong; but to do this, make others happy, and do right." Is that a dangerous law do you think? It is the friend of selfishness. We tell you all things, in this world, spring from individual selfishness. There are different kinds of selfishness. There are different kinds of selfishness. ferent kinds of selfishness. There is the selfishness of ignorance; there is the selfishness of the higher nature, and it comes in obedience to the higher law. In the light of that teaching believe your own souls, and you will find that self-preservation is commonly identified with the noblest,

best and purest holiness. [INSPIRATIONAL.]

SPEAK TO ME, MOTHER! Speak to nie mother, my spirit grows weary, Dim seems the daylight, and dead seems the sun; All the sweet flowers that were bright in the morning, Are faded away, 'ere the daylight is done.

Speak to me, mother; comfort my spirit, Tell me that other days, brightly shall glow; Speak of thy love and my spirit shall hear it, And rise like the flowers that are under the snow Teach me with wisdom, so kindly and gentle,

Eyes looking down with thy deep deathless love, Lift up the burden that crushes my being, Speak of the rest that is waiting above. So prayeth a mortal, in pain and in sorrow, Looking above for the comfort of heaven.

E'en as the April flowers pray for the sunshine, And look for the shadows of earth to be riven, Wait in the silence, and listen · Oh! spirit, There cometh a whisper from mansions above;

'If thy heart groweth sad, its burden prepare it, For the beautiful land-the kingdom of love." She speaks to you softly, Oh! child, can you hear her? (The augel who sayeth, "The night is not long,")

Ah! yes, you listen, and you do not fear her,

And the silence of life is changed into song.

Only a little while-burdens you're bearing; Only a little while-day knoweth gloom; Then the sweet rest of her soul you'll be sharing, Where flowers of heaven are ever in bloom.

What though your hands are so weary with toiling; What though your heart knoweth many an ache; Rest will be sweeter because you have earned it; After brief sleep, in life's morning you'll wake.

So when you cry in the darkness so lonely, "Speak to me mother; the tempest is wild," There answers a voice, by the spirit heard, only, "I speak to you-help you-and bless you, my child"

DOMESTIC RECIPES.

CHEAP DISINFECTANT. - A few handfuls of gypsum or plaster, if sprinkled around where slops are thrown, will absorb all the bad odors, and materially lessen the size of doctors' bills. To REMOVE GREASE SPOTS .- You can get oil

off any carpet or woolen stuff by applying dry buck-wheat plentifully and faithfully. Never put water to such a grease spot, or liquid of any kind. BROOMS KEPT NEW .- Every housekeeper may not know that if brooms are well dipped in a pail of suds, after the washing is finished, they will keep as good as new until they are actually worn

MILK CURD FOR CHICKENS .- If you have any milk to spare, that is more than you want to feed to swine, after home treatment, convert it into curd, and see how eagerly the hens will consume it, and how they will thrive upon it into the bar-

MUSTARD PLASTER .-- In making a mustard plaster use no water, but only the white of an egg; a mixture is thus formed which will draw perfectly but will not blister or break the skin. Especially suitable for young and tender children.

VIRTUE OF KEROSENE.—If a small quantity of kerosene oil be poured into the heart of burdock, (sticker bush) directly after cutting, they will disappear entirely, roots and stalks, leaving no trace of their existence save a small hole in the earth where they stood.

To REMOVE INK STAINS .- Indelible ink stains may be removed by first soaking them in strong of nature, or natural progression, will tell you that self-preservation is the first law of nature. That in salt water and then washing them with ammonia salt water and then washing the mitrate of silver into chloride.



On their hard cold bed,

But strange dreams and functes

HAPPY DREAMS. Little limbs are resting,

Fill the little head. See, his hands are clasping Flowers fresh and green, That in his childish dreaming Seem fit to deck a queen. They are nothing but hedge-flowers, Growing free and wild,

Wondrous in their beauty To the town born child. In the early morning With little feet all bard, He had wondered lonely To pick these blossoms rare. And now when calmly resting

In a slumber sound, The spirit of the flowers Hover sweetly round. Telling of the country All so pure and good, Breathing sweet and soothing, Whispers of the wood.

Think, oh little children! Who have many joys, Of your poorer brethren City girls and boys. Those who have few pleasures, Value so the few, Give then from your bounty

To those who've less than you. _Little Wide Awake.

"Rookey" a Tame Hooded Crow.

Boys who live in other parts of the world are not amiliar with the hooded crow as I am, who live in he North of Scotland, but a few words will describe him. His head, throat, wings and tail are lack; elsewhere he is of an ash color, except, of course, his feet and beak, which are black. His eak is formidable, and he has a keen, bright

When I was a boy I had two miles to walk to school, and the walk to and fro was about the deasantest part of the day. At any rate, I didn't ourry over it. I had pleasant company, and I knew every corner where there were wild raspberries or other wayside fruit. Beside we had many games and little adventures by the way.

One day, coming home, I passed some neighbors of about the same age as myself, whose occupaion, for the time being, was looking after their ather's cows, which were grazing in the wood. They had (how I do not know), got a young hooded crow, just at the stage of its life when it would, in a day or two, have been able to fly. I had a great fancy for such pets, and was very anxious to obtain his one; so, after a deal of bargaining, I bought him for the sum of two pence.

I was not sanguine about my new pet living to grow up; I had had many such pets, and somehow hey never got beyond a few weeks in my keeping but I made a large box into a very convenient cage and put my pet, whom we called "Rookey," into it. He seemed quite happy, and revery day when I came home from school I gave him an hour or two of an outing, taking the precaution to clip one of his wings. Rookey enjoyed this immensely, and learned to look for my coming, and to recognize me as soon as I came in sight. I used to turn over the stones and sticks with my foot, and he followed close to pick up the worms and insects under neath.

Once I turned over a large stone which lay in a moist place, and under it was an immense worm, far larger than Rookey had ever seen; in fact, he seemed doubtful as to whether it would be safe to go near it. It, however, had no doubt as to the sale course for it to pursue, for it began at once to withdraw into the hole. This was more than Rookey could stand, so he promptly, but cautiously, edged up sidewards to the worm, suddenly snatched him from the hole, but instantly let go and ran to a safe distance. However, by degrees he satisfied himself that the worm was only a worm after all, so he set to work to kill it. He knocked it about for awhile, broke it in two, ate one-half, and

hid the other till he should need it. He had, by this time, become quite tame, and was allowed to go about a good deal. Among other conveniences he constructed a larder. This was a hole at the foot of a gate post, in which he hid what food he did not eare to eat at once, and which he covered, after placing, with stones, chips, and bits of bark.

He seemed really to live to a mature age, so made him a new dwelling much larger than the first. His delight on getting into this place was amusing. There were two roosts in it, and he be gan torush from one end of it to the other, and back again, continuing this exercise for some time. By winding a rope round a pole I made him a very good ladder by which he could reach his box, and allowed him to go in and out as he pleased.

After this be had perfect freedom. The hens did not at all like him, but were afraid of his fiercelooking beak. One day a hen who had a brood of chickens, apparently suspecting him of evil intentions, attacked him. She rushed at him, intending to scratch him well, in flying over him. He stood

the charge bravely, only bobbing his head as she went over to escape her spur; and then he gave her such a peck on the side of her head that she flew screaming away; in fact she made such a noise that the cock came round to see what was the matter. Taking in the state of things, he rushed at Rookey, but was treated in a similar manner to the hen. After that he was left alone. He liked a little fun of his own, and took great

delight in pursueing and pecking at the legs of my little brother, who wore kilts, with his legs somewhat upprotected. One day when the carts were bringing home "peat," (a kind of dried turf, used for fuel in the north) he got up on one of the wagons, while the horses were being fed. I threw a little bit of turf a him. He snapped at it with his beak, and caught it; I threw another which he caught in the same way. After that any bit of bread, or any kind of

food thrown to him, never touched the ground, but was always caught before it fell. One day he went with the men to mow the hay He found in the field the dead body of a crow. I was curious to see his behavior. He evidently thought he had found a companion, and began talking in his way to it, but of course got no response. He tried in every possible way to attract its attention; he gave its leg a gentle pull, talking away to it; he waited and considered a little; and then gently turned it over with his beak; he was so absorbed that he neglected to pick up the insects that were under it; he looked at it quietly for a lit-

tle, then went away, evidently cogitating deeply about this matter. Almost everyone knew him for miles around and he had become a very respected inhabitant of the

district. It was a dreadful grief to us all when poor Rookey one day in November, came by his death. There were a number of carters engaged in carting wood to the railway, and the road passed near our house. One day he alighted on one of these carts, which was returning empty, and walked up toward the driver, who was sitting in front. He had a way of driver, who was sitting in front. He had a way of pretending to talk to people, and he was going up talking in this way to the carter, when the cruel savage seized one of the pins for tightening the ropes, and crushed poor Rookey's head at one

We burried him with great tenderness and much amentation, at the foot of a large ash, at the sunny ide of the garden. And as the Etrick shephere would say, "We thought there was a sad change for the worse in the afternoon light," when the dole ful task was finished.—W. L. L., Chatterbox.

Give a foolish talker rope enough and he will hang himself.



A little nonsense now and then, Is relished by the best of men.

MOONSHINE.-There is said to be more or less mooushine about the whisky business

No, sin, don't believe a word of it-don't believe a ship is engaged in the hardware business, when she's making tacks.

CONUNDRUM. - What word of three syllables the first of which stands for company, the second don't go into company, the third calls a company and the whole entertains a company. Co-nundrum.

A RATHER funny typographical mistake occurred the other day in a Western paper. Instead of a "poor rule that won't work both ways," it was printed a "poor mule." Everybody knows the animai is proverbial for working both ways.

LIKE BEGETS LIKE.—"Look here, young man," said the keeper of a monkey show, to a dandy-looking kind of a specimen of the genus homo, smoking a segar, in front of a cage of chimpanzees," you will be kind enough to stop smoking."

"Why," said he, "does it injure the monkeys?" "It might effect them,-like will beget like the world over, and they certainly will follow the example-you set them."

HE MIZZLED .- A lawyer went into a shop the other day, to purchase a wig. The boy, in taking the dimensions of his customer's head, said:
"How long your head is?"

"Yes, we lawyers must have long heads," The boy kept on measuring, and exclaimed: "Why, lor me, yer head's as thick as 'tis long; never seed such a head afore." Blackstone at once went to breathe the pure atnosphere outdoors, minus a wig.

JUST THE DIFFERENCE.-Before marriage Adolphus thus addressed his love, "Oh, my dear, daring, the melliflious tones of your silvery voice sound as musical to mine ear as the vesper bell, whose tones vibrate on the ambient air, when the pale queen of ether lavishly sheds down her soulnspiring rays on placid streams, and through umrageous woodlands, and the shrubbery that exhale a delicious perfume to the gentle evening zephyrs. Speak again to me, dearest love, my beloved Angeina, for I could listen to the sweet tones of your voice until the very stars of heaven might become extinguished in the darkness of eternal night.' So much, for so much. The time came when Adolphus led his beloved Angelina to the altar,

where they were united in the bonds of wedlock. But wedlock is a ticklish thing. High, merrily, oh,-It can also sorrow bring.

High, merrily, oh-In the course of time Adolphus was heard to vociferate as follows: "Look here old, woman, cease our clack; you're worse than a New Jersey hemlock saw-mill; I've had enough of your clapper, and if you don't let up I'll leave the house."

THE RACES OF ANTS .- "Go to the ant and be wise;" is a familiar maxim to everybody conversant with Comly's spelling book. An ant, says a moralizing husband, is very active, and very strong for its size. Its wisdom consists in storing away things for a rainy day, and thus it sets an example for

This example is imitated by married people generally, and in their production of ants, keep the world busy. "What in the world are you talking about," said Angelina, the mother of twins. "What kind of ants do you mean?"

"Why, my dear, how short-sighted you must be: lon't you see the joke?" "I do not." "I mean infants."

Here the little responsibilities in the cradle near by began to cry,—just here the laugh comes in.

THE LAPSE OF AGES .- "You have heard of the lapse of ages, haven't you?" said a staid old citizen, whose brow is wreathed with the frost of many winters. "Never heard of them in all my life," responded

the sprightly young lady addressed, she was just sweet sixteen. "Never, no never?" "Never," she replied; but I've heard of the rock of ages, of ages gone, and ages to come." "Well, you've heard of the the lapse of time?"

"Oh, yes, and the course of time also." "Well, time makes ages, and therefrom is evolved the lapse of ages." ""peak plainly; what are you driving at?" said the young lady, with an inquiring look.

"Why, I was going to ask you what lapse you liked the best. "Well, I don't know," she replied; "what do you like the best?" "Me, me! why, why, I like the laps of young ladies about sixteen.

She looked, held her breath and rejoined, "Go 'long, you old goat." A YANKEE DEACON AND A CORK IRISHMAN.-Deacon Ingalls, of Swampscott, Rhode Island, re-

lates the following anecdote, in which he was an actor. While traveling in a rural section of Massachusetts State he fell in with au Irishman, who had lately arrived in this country, in quest of his brother who had come before him and settled in some of the diggings in this country. Pat was a strong athletic man, a true Catholic, and had never seen the inside of a Methodist It was a pleasant Sunday morning that the deacon met Pat, who inquired the road to the nearest

Ingalls was a good and pious man. He told Pat he was going to church himself and invited his new made acquaintance to keep him company thither (his place of worship was a small Methodist church near by). There was a great revival there at that time, and one of the deacons. (who, by the way, was very small in statue,) invited brother Ingalls to take a seat in his pew. He accepted the invitation and walked in, followed by Pat, who looked in vain for the altar. After he was seated, he turned to brother Ingalls.

and in a whisper, that could be heard all around, inquired: "Sure, an isn't this heritick?" " "Hish," said Ingalls, "if you speak a loud word they will put you out." "Divil a word will I spake at all, at all," replied

The meeting was opened with a prayer by the pastor. Pat was eyeing him very closely, when an old gentleman who was standing in the pew directly in front of Pat shouted:

"Glory!" "Hist, ye divil," rejoined Pat, with a loud whisper, which was plainly heard by the minister, "be dacent and don't make a blackguard of yezself." The parson grew more and more fervent in his devotion. Presently the deacon (the little man) uttered a long groan.

"Hist-s-t, ye blackguard, have ye no dacency at all!" said Pat, and at the same time giving the deacon a dig in the ribs, which caused him nearly to lose his equilibrium. The minister stopped, extended his hands in a

supplicating manner, said: Brethren, we cannot be disturbed in this way. Will somebody put that man out?" "Yes, yer riverence," shouted Pat, "I will," and suiting the action to the word, he picked up the little deacon, and to the utter horror and astonishment of the pastor, brother Ingalis and the whole congregation, carried him through the aisle, and with a tremendous kick landed him in the vesti-"Take that, ye heriticks, fur distarbing the church," said Pat, "and don't show yer divil face

here any more,"